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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 31, 1915

NO. 14

EDITORIALS AND COMMENTS

THE American people must sustain as one man the position avowed by the President in his most recent Note. We believe they will do it. It also behooves us to go further and think what our attitude, as a people, should be at this critical juncture. And particularly, as Churchmen, it devolves upon us to examine the attitude that the Church should take.

The President's Note

At the outset we should preserve our individual tempers and keep cool. We are not, as a nation, anticipating the necessity of war. Our rights have undoubtedly been invaded, our citizens killed, by the acts which Germany is again called upon to disavow. Yet these people were not killed because they were Americans nor has there been evident a desire to impair American rights because they are the rights of Americans. The destruction of American life and property has been wholly incidental, deplorable as it is. There has been like destruction of life and property in Mexico, yet we have not been stampeded into war.

There are two possibilities ahead of the American people in their relations with the German government: war and peace.

If it be war, let us now look calmly through it to the end, for after war breaks out we shall no longer be calm. War means that we must send our boys to join the millions already in the trenches. We draw a veil over the horrors of the war because we would not have those horrors deter us if duty lies that way. But after we have spent the cost of thousands of lives and billions of dollars, and the end comes, toward what goal shall we have advanced? We shall have avenged the death of the *Lusitania* victims by giving thousands of victims more. But we shall have lost our opportunity to bring the present belligerent nations together again. In war, from the standpoint of the highest ideals, we have everything to lose and nothing to gain.

If we are able to preserve the peace, it must be because we can serve a higher purpose by peace than by war. And shall it not be said that we can?

Our rights must be subordinated to our duty and our opportunity.

We have no business in the war. If we had the physical power to intervene by force, to stop the war, and to restore the political *status quo* or an improvement on it, that would indeed be an incentive to war. That would be an act of unselfishness.

But to see only the infringement of our rights—which is real, though incidental—and not to see that our duty lies much beyond the contemplation of our rights, would be the gravest sort of wrong for the American people.

Christianity bids us to serve. The Church may well take this crisis for teaching the American people how their nation may serve the world.

We must teach that foreign policies must be brought within the principles of the Christian religion. That international hatreds are to be wiped out. That a people ought not to be hated for the misdeeds of their rulers. That nations should and can live together as friends. The friendship of people of English and German descent in this country is, for the most part, undisturbed, even after a year of war. If these can live

side by side in the same city block, can work side by side in the same office, their home-lands can live in peace on the same continent. After all is said, Englishmen and Germans, both holding that the other party started the war, ought to agree that at least the direct responsibility for it rests with a very small number of people in the other country and that the great bulk of the other nation is not guilty. In that thought lies the hope for ultimate peace and future friendship.

It may be, as a number have recently said, that America is unpopular in each of the belligerent countries. That is because, as a nation, we have refused to make common cause with either party, and each party feels that we ought to do that.

Let the appeal of America, in this contest with Germany and in the misunderstanding with the other nations, be, not to arms, but to history and to God.

THE world is again startled by the frightful loss of life in a steamship disaster, and this time under circumstances so clearly avoidable as to cause indignation to merge into wonder at the chances men will take with thousands of human lives

The Eastland Disaster

under their protection. The fate of the *Titanic* was determined, at least immediately, by causes that it is well-nigh impossible to prevent. The loss of the *Lusitania* was an act of war and has brought this nation near to the verge of war because of it. The *General Slocum* was the victim of fire, and fire is a danger that cannot be altogether prevented. For the loss of the *Eastland* there appears to be no color of excuse. Whether the steamer was unseaworthy even with proper care, or whether there was not proper care in its management—and both of these appear to be the case—the accident was one such as ought to be impossible and would be if American laxity of inspection and good natured tolerance of wrong had not entered into the problem.

When the La Follette seamen's act was passed, the steamship companies, and particularly those in inland waters, were emphatic in their protests and denunciations. Perhaps they are right as to some of its provisions; but here is evidence showing conclusively that the public cannot trust the steamship companies to insure safety to passengers of their own motion. No doubt there are companies that do put "safety first," and these, no doubt, are handicapped by restrictions that would be unnecessary if a like spirit animated all the transportation companies on our waterways. But the public cannot trust to such a chance. The law must be so drastic that this sort of thing can be and will be prevented. It may make lake travel more expensive to the passenger and less profitable to the carrier, but that is trivial compared with the risk that the passenger is compelled to assume to-day.

The lake transportation companies—or some of them—have managed their business with singular defiance of public opinion. Moral conditions on some of the lake steamers have been vile. Now we know that physical conditions in other instances have been unsafe. We need much more rigid supervision in both

respects; and if the law, made by those who are not experts in seamanship and thus lack the qualifications to draw up maritime rules that will involve no hardships to anyone, is resented by the transportation companies, let them be pointed to the *Eastland* as a horrible example of what the public gets when it trusts the steamship companies to make rules for themselves.

If we are to serve notice on the Kaiser that he must make transportation safe for our citizens in the zone of war, we may equally serve notice on ourselves that we must make it safe where there are no perils of war.

ONE of the discouragements which frequently come to those who earnestly desire that our Roman Catholic brethren should adequately portray to the world those Catholic ideals that alone give hope for the reunion of Christendom, is connected with the outrageous defiance of Christian ideals which so often attends the solemnization of holy matrimony by priests of that communion. Thus the New York papers of July 11th tell of the marriage on Saturday morning, the 10th, in a Roman Catholic church at Deal, N. J., of a Guggenheim man from whom his previous wife had obtained a final decree of divorce just three days previous. According to the papers, Wednesday was the day of the divorce. On Thursday the erstwhile wife became the wife of another man. On Saturday the erstwhile husband became the husband of another woman and it was this latter marriage that was performed, according to the papers, by a Roman Catholic priest, assisted by his curate, in a Roman Catholic church.

On almost the same day there was a similar instance in Chicago. At St. Clement's Church (R. C.) the parish priest joined the daughter of a former United States senator to a man who, a few months previous, had eloped with a young girl, had married her, and had received a decree annulling the marriage two weeks before this more recent marriage by a Roman Catholic priest transpired.

We are not interested in the details of the canonical procedure by which these unsavory incidents became possible. If by reason of real and not imaginary defects the earlier marriages were null and void, a longer period of penance for what would then be a grave sin committed would be proper. It is a serious matter to enter into a marriage that must, civilly or ecclesiastically, be set aside as no marriage at all, and it is a grave scandal for the Church officially to treat that serious matter thus lightly. If these had been individual acts of lawless priests they would have no significance; every communion has some clergy who are no credit to it. But the fact that the acts were "regular," and presumably in accordance with the accepted code of procedure in the Roman Catholic Church, throws the responsibility for them upon the organization itself that purports to be the final authority in morals, and that exhibits its conception of morality by permitting such acts.

Because we are Christians, because we are Catholics, because, being both, we share, and ought to share, in the opprobrium which such an act brings upon the Christian religion and the Catholic Church, we protest against a system of canon law whereby such acts as these become possible. It is useless for Roman Catholics to protest against the *Menace* and such external annoyances when these glaring inconsistencies, doing far greater damage to the Church's spiritual character and influence, are permitted within her own borders.

Neither can Roman Catholics claim any more to maintain even a high standard—much less the highest—with respect to the sacrament of holy matrimony.

LETTERS from our rectors at Rome and at Florence outline the possibilities that seem to lie ahead. Mr. Lowrie, at Rome, is active, with others, in providing for a "soldiers' tent" at military headquarters near the front where, on a considerable scale, the soldiers can read and write and take recreation. The Students' Federation in Italy, to which reference has been made before, is active in this matter, but money is necessary. Mr. Lowrie is especially anxious about the work among students which has already been described, and for which he is hoping for the material assistance of American Churchmen through this fund.

At Florence the assistance of THE LIVING CHURCH FUND has

already relieved suffering both among such people as were directly tributary to the Church and also among Italians.

"Since the outbreak of war in Italy," writes the Rev. Henry R. Wadleigh, "The American colony in Florence has set about the organization of an American hospital for convalescent Italian wounded. But the American colony at present resident in Florence has shrunk, since the outbreak of war in Europe, to very small dimensions, and its members have already met with great loyalty and self-sacrifice the many demands made upon them throughout the ten months of war. They have now accepted a heavy responsibility, confident of the coöperation of their fellow-countrymen in America. I have already given one thousand francs from THE LIVING CHURCH FUND toward the initial equipment of the hospital, and hope that the same generosity which made this gift possible will again extend its aid toward the support of a charity which appeals to our pity for the suffering, and also to our national pride. The hospital, which will be ready for the inspection of the American colony and its friends upon the day in which they keep the memory of their Independence, is to be under the medical supervision of the Italian military authorities but will be equipped and financed by a large and well organized committee of resident Americans. The American committee, under the advice of the Red Cross of Italy, will bear the responsibility of the management and conduct of the hospital. I may add that the Italian authorities have in all matters accepted, with great courtesy and appreciation, the aid which the American colony has offered them. The villa which they have placed at our disposal is admirably adapted for its purpose, and is in itself a most valuable property of great historic interest. I shall be most grateful if it were possible for THE LIVING CHURCH FUND to send me further subscriptions for this purpose. It seems fitting that the American Church, as an institution, should take part in such a work of mercy and patriotism. The individual members of our congregation are largely represented both among the committees which have organized and instituted the hospital and also among the subscribers for its equipment and maintenance. But they have reached the limit of their generosity with the liability they have already assumed."

The following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 26th:

A. Churchwoman of Washington, D. C.	\$ 50.00
M. B. R.	1.00
Guy Willard, Chicago	1.00
Frances E. Warner, Racine, Wis.	5.00
Junior Auxillary, Emmanuel Church, Brook Hill, Va.	5.00
Maria L. Corliss, Shawomet, R. I.	50.00
"In memory of L. K. W."	5.00
"California"	10.00
Mrs. Charles Forsyth, Milwaukee	10.00
Master Burnell Samuel Hartman, Philadelphia*	1.00
The Misses Emery, Scarsdale, N. Y.†	25.00
Total for the week	\$ 163.00
Previously acknowledged	12,785.14
	\$12,948.14

* For Belgian relief.
† For relief in Paris.

WE are asked to say that poems occasionally published in these columns bearing the signature of Felix Connop were written by Mary A. Geisse.

ANSWERS TO CORRESPONDENTS

E. K.—Write to the Church Periodical Club, 281 Fourth avenue, New York.

W. F. K.—(1) The formal determination of the N. T. canon was made by the third Council of Carthage (397). (2) Ancient canon law, to which the Church in all lands has generally adhered, forbade the ordination of a cripple. There is no American Church legislation on the subject.

CONSTANT READER.—How it may be possible for perfect happiness to be given in heaven though there are loved ones who have not attained to it has not been revealed to us. Like most else concerning the future state we must wait for this knowledge until faith is lost in sight.

PRAYER FOR THOSE KILLED IN BATTLE

God, who art Love, be kind, be kind to all
Thy children who must hear the sudden call;
Hot from their haste, their hate, their lust, their din,
Must open wide Thy door and enter in.
Cleanse from their feet the stains of dust and wear;
Take from their hearts what is not pure and fair;
For they, Thy children, they have trusted Thee
In death to save. This is their only plea—
"She called, my country called me, and I went"—
With this much, God of Love, be Thou content.

EDITH A. TALBOT.

MEN continually forget that happiness is a condition of the mind and not a disposition of circumstances.—*Lecky*.

THE TRANSFIGURED CHRIST

By H. C. TOLMAN, D.D., LL.D.

THE TRANSFIGURATION

THE lesson of the Mount of the Transfiguration is seeing the divine through the human. It is a hard process and we have to climb the mountain to do it.

It is thought by some critics that Peter's confession and our Lord's Transfiguration formed one pericope. Peter, as a Jew, was wondering what relation Christ bore to his native religion. He climbs the mountain side, and on the summit beholds our Lord in a new light not possible in the valley below. With this beatific vision upon him, Christ now asks the question, "Who am I?" and Peter replies, "Thou art the Christ." Jesus then gives him the assurance that on this rock of truth He will build His Church, and the gates of ignorance, prejudice, and darkness shall not prevail against it.

Was this vision vouchsafed to Peter and not to us? We need a vision just as much as Peter did. In the complexity of modern life we need it even more. But to receive that vision we must climb the mountain.

There is the mountain of doubt, of difficulty, of perplexity. The Hindus have an old proverb, "He who surmounts doubt has the vision." No scientific discovery was ever made without questionings. In the dark room we see no cobwebs. We let the light in and we sweep away the hanging webs. There is no premium on ignorance in the Kingdom of God, "Thou shalt know the truth, and the truth shall make you free."

There is the mountain of joy. In moments of exaltation and exhilaration we may come close to God. Jacob Riis tells of how a check of seventy dollars was mailed to him with these words, "A great joy has come; a baby is born and we want the world to rejoice."

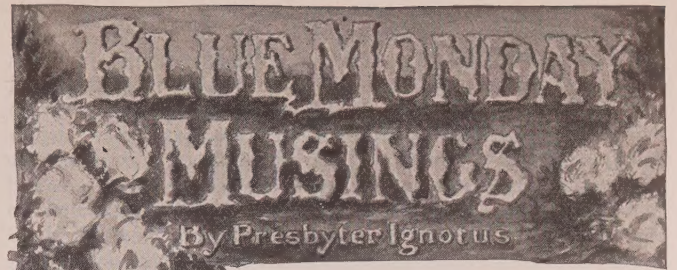
There is the mountain of sorrow. Jacob Riis received another check a few days later with these words, "A great sorrow has come to us; our baby is dead, and we want to do something to cheer humanity." Do we realize how many of our Lord's comforting words were spoken on the mountain? There is the mount of the Beatitudes, "Blessed are they that mourn: for they shall be comforted." Not long ago I was sitting beside the bedside of one whom I loved far dearer than my own life, and as I saw that life slowly slipping away into the spirit world I used to go to a little church near by for the early Communion service. When the minister turned and said, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you," the words brought a new meaning. It seemed that Christ was speaking to me and to thousands of sorrowing hearts more tenderly than ever before. Why? Because I was hearing the words on the mountain of sorrow. We look into the faces of some of God's saints, and they speak to us that they have climbed the mountain and have seen the vision, Christ transfigured as the Comforter. Life is never the same thereafter.

There is the mountain of Redemption. As we climb this rugged hill, we behold on its summit a cross, and on that cross the Son of God. He speaks to us and says, "My child, if you would be My disciple, you must take up your cross and follow Me." On the mountain of Redemption we learn how to crucify ourselves and enter the immortal life of sacrifice.

In St. Peter's Cathedral I saw what at first I supposed was a colossal painting of the Transfiguration, but on coming nearer I found that it was a mosaic. I thought how at one time the work lay in a mass of rubble-stones on the floor, and how the artist carefully fitted each tiny particle in its place. He did not place the stones together at random, but first of all he had the vision, and he worked according to the pattern shown him in the Mount. If we had looked upon his work some months or even years after he had begun, we should have found little to admire. He could afford to wait, for he was building slowly but surely for the ages. Now long after the hand which fashioned has moulded into dust, the worshipper sees, in what was once a mass of rude and shapeless stones, the adoring saint, the enraptured apostle, and even the face of Christ Himself.

What is the consummation? Our answer comes in these sublime words, "We *all*, with open face (*i. e.* faces from which the veil of ignorance and sin has been removed) reflecting as in a mirror the glory of the Lord, are transfigured (*i. e.* metamorphosed, the same Greek word which is used in the transfiguration narrative) into the *same* image from glory to glory."

Christianity is nothing more than this, and one thing sure, it is nothing less.



IT was a real, old-fashioned Fourth of July, if it did come on the fifth! Not that the air was foul with gunpowder all day, nor the night hideous with diabolic noises: all that is comparatively new-fashioned even though it is going out of style now under pressure from the "safe and sane," "safety first" advocates. I fled away from the great city Sunday afternoon, having done my bit by way of a patriotic sermon, journeyed by rail a hundred miles westward, and climbed into a waiting motor-car for fifty miles of delight just before sunset. We whirled along the Connecticut, then turned aside on delicious winding by-roads, grassy, narrow, scented with wild-grape blossoms and the damp balsamic fragrance of pines. Railways and boulevards were far away; sleepy little villages stretched themselves in their Sunday afternoon nap as our horn sounded, each with its prim white meeting-house, sharp-spired and duly horse-shedded, and with a bit of common in the midst; crimson ramblers and Dorothy Perkins roses flamed all the way; and even the air grew fresher and more bracing as we ascended, till at last we reached the goal at the summit—New Sion.

Of New Sion I have written here before. It stands twelve hundred feet above the sea, with Wachusett to the east and Monadnock to the north. One long street winds along the backbone of the hill, lined with pleasant houses decked out in the true rustic colors, white and green. Where the common expands, the old academy faces the meeting-house and the town-hall; and a giant boulder marks the site of a block-house built for defence against the Indians, early in the eighteenth century. The far-off railway whistle is scarcely heard; and even the ubiquitous automobile honks more gently as it passes by. A stronghold of Puritan stock, this, almost untouched by the waves of later immigration; though, by an astounding exception, the excellent pastor, who preaches sound doctrine in irreproachable English to the little flock of Congregationalists who hold fastly to creed of Plymouth and Massachusetts Bay, is himself an Armenian.

Half way down to the westward valley a deserted farmhouse hides in a snowdrift of elder-blossoms. The roof has fallen in, the chimneys are toppling, the windows are boarded up; but the floor is strewn with mouldering books, some of which may have been read by the childlike eyes of a great Missionary Bishop, translated in after years to a quasi-metropolitan see. For it was there he was born almost a century ago; and his family name recurs often in the old burying-ground by the academy. *Requiescas, bone pastor!*

AT THE NORTH END of the village, just where the old guide-post stands, with twenty names of hill-towns painted fair, and "Indianapolis" added by some jesting Hoosier, is a rambling old house that may have been a wayside inn three generations ago. Now its hospitable traditions are continued without price; for the kindest and most generous of honest lawyers fills it with fairy guests all summer long, with now and then a substantial non-fairy for variety. "Daddy," they call him; and to see the whole bevy swarming about him on the croquet-lawn or under the apple-trees of the North Lot reminds one of Jean Webster's charming play, "Daddy Longlegs." Stage-children, these fairies are, actual or prospective; and here they rest, they frolic out-of-doors, and, by way of further recreation, learn new parts or new songs, and practice new dances, to the huge delight of the villagers.

To that joyous gard they took me in the big Reo—Doris, Edith, and Dorette, with Daddy himself, and Bill for chauffeur; and we spent an agreeably shivery "evening before" on the bowery veranda, telling ghost-stories, all duly certificated.

At midnight the bells rang out Independence with a solemnly reiterant clang; and we wakened, turned over, thanked God our ancestors were neither pacifists nor "too proud to

fight," and prayed, "The Lord our God is with us as He was with our fathers."

Firecrackers roused us again a little after sunrise; but it was luxuriously nine o'clock before we breakfasted. Rain fell in torrents for an hour or two, and we watched the black clouds drift over Monadnock's peak, uncertain whether they or the sun would be victorious. But at noon all was promising; and the whole community gathered in true democratic fashion round tables set in the town hall, for a Fourth of July dinner of the real New England type, beginning with vast dishes of baked beans and brown bread, continuing through yet more substantial viands, and ending with such pies as only the pie belt can produce—enough to move a dyspeptic to tears of envious regret. The hands that had cooked the food served it unstintingly; and the feast took on something almost sacramental.

When that was over, everyone gathered in the seldom used Unitarian meeting house for the orations of the day. The village doctor (who is minister too but prefers to practise rather than to preach) presided; and the first speaker was a captain of reserves in the Italian army, who compared America's war of Independence with Italy's struggle to redeem the Trentino and Trieste to-day. Only the slightest accent betrayed his foreign birth; and it gratified me not a little to discover in him a fellow-alumnus of my own university, who had drunk doubly deep at Arethusa's fount, being indeed a native of the Sicilian Syracuse.

The second speaker was also a visitor; and the enthusiasm with which his non-neutral jingoism was received gave evidence that the dwellers in remote hill-towns are competent to read current history and to frame honest judgments.

"The New World's sons, from England's breasts we drew
Such milk as bids remember whence we came."

So Lowell wrote; and the lines came to mind as the orator rather ingeniously proved that the Revolutionary War was not against the English people, but against the "Germanized" governmental ideals of the House of Hanover.

Speeches being over, something lovelier came next; dancing by the children on the lawn of a fine old house at the south end of the street, a sailor's hornpipe, a strange little pageant of dryads and wood-nymphs, a butterfly dance, and another, languorous, exquisite, to the haunting music of the barcarolle from Offenbach's "Tales of Hoffmann." How the little bare feet twinkled on the grass! How the spectators applauded! I thought of the Methodist college professor I know, who, arranging a classical pageant, conscientiously added a note to say that "rhythmic motion accompanied by music must not be identified with dancing," and this sort of *al fresco* spectacle seemed the very perfection of innocence and beauty.

Sundown set half the sky aflame; and then a few harmless fireworks brought Independence Day to a peaceful close. Too short its hours, for one who must go back so soon to turmoil and crowds. But from the midst of Chicago's cosmopolitan Babel, where I write, my heart thrills as I think of New Sion's serene purity, on its quiet hill-top, where Colonial American traditions seem yet alive. The great cities are American, too, in their way; and I have a good hope that out of the melting-pot will come precious metal. But I love the older, quieter Americanism of the New England country, too; and I joy in the memory of this past holiday kept with Daddy and the children.

PRESBYTER IGNOTUS.

SUMMER VACATIONS

EXPERIENCE has shown that an annual vacation for every clergyman is a good thing both for him and the charge he serves. It does not mean idleness for him, for he is generally able to hold services elsewhere, either in exchange, or by an arrangement that will add to his slender income, without drawing upon his nervous force, as the continuous care and responsibility of his own parish necessarily involves. Arrangements should of course be made for a supply during the rector's absence. Anything else is unthinkable. A Church should never take a vacation. Certain activities may be intermitted for a time, but the services, the ministration of the sacraments, and all necessary work in the parish—sometimes as important in summer as in winter—should be kept up in full. To intermit these means loss that is killing to the life of any parish. When your grocery stores and dairies close in summer, when your city water plant deliberately shuts down in summer (as in some dry season it is compelled to do to your distress); when your heart stops beating in your body because your eyes are closed in needful sleep; then, and only then, will it do for the Church to "take a vacation!"—*Light*.

CANTERBURY CONVOCATION MAKES OVER- TURES TOWARD EASTERN CHURCH

Notable Resolutions Are Adopted

OTHER RECENT HAPPENINGS IN THE ENGLISH CHURCH

The Living Church News Bureau }
London, July 9, 1915 }

CONVOCATION of the Province of Canterbury met for two days last week, and its sittings—curtailed by the meeting of the Representative Church Council yesterday and to-day—were almost entirely taken up by the discussion of matters connected with the war. The Bishop of London moved a resolution asking that the Archbishop of Canterbury, in conjunction with the Archbishop of York, should "make arrangements for a private conference between the War Office authorities and certain representative Bishops upon the whole question of religious ministrations to the army at the present time, both at home and abroad." He had evidence that there was still a very inadequate supply of chaplains at the front, and how overworked they were, and said the only reasonably satisfactory thing would be to provide one chaplain to every battalion. He thought it necessary that there should be a Bishop at the front to have the oversight of the work of the chaplains and to be to them a real Father in God. The resolution was adopted.

In the Lower House the resolutions submitted by the Committee on the Church and War were adopted in an amended form. The House had before it the very important question of the relations of the English Church with the Eastern Orthodox Church, on the following motion submitted by the Archdeacon of Oxford:

"That this House recognizes that the alliance with Russia in the great European war affords an unique opportunity for deepening and extending the friendly relations which already exist between ourselves and the Orthodox Eastern Church."

The Archdeacon remarked that they had been enthralled by the dispatch from Sir Ian Hamilton recounting the heroic bravery of our troops in the Gallipoli Peninsula, and they had before their eyes the vision of the great Church of St. Sofia becoming a Christian church again. And he devoutly hoped that the Holy Land would be delivered before very long from the rule of the Turk. The resolution was carried with the addition, suggested by the Dean of Worcester, of the following words: "That the President be requested to enter into communication with the representatives of the Orthodox Church with a view to using the present opportunity to advance closer friendly relations between the Church of England and the Orthodox Church."

The Bishop of London has issued a pastoral suggesting that the Church in his diocese should make a further clear and definite effort to inspire the nation in its mighty task in this war. The first form which it must take will be the redoubled effort of prayer and intercession, and to this end every church in the diocese should be open all day and late in the evening. For the purpose of appealing to the soul of the nation for a great outpouring of unselfish and patriotic service, he proposes that the afternoon or evening of Sunday, July 25th, the Feast of St. James the Apostle, should be especially set apart. In many parishes processions might be organized through the streets and short addresses given in different parts of the parish. In some parts of the diocese the parishes of a deanery or of a larger area might act together. In addition to such prayer and public appeal, the Bishop feels that the unrivalled organization of the Church might be of use to the nation in helping many of the poor and unlettered to understand better the aim and object of the National Registration Act.

The *Church Times* has published the Memorial which has been addressed by the General Committee of the Anglican and Eastern Association to the Archbishop of Canterbury concerning the Archbishop's Statement in relation to the Kikuyu controversy, and the Archbishop's acknowledgment and reply thereto. The Memorial was adopted as a resolution at the meeting of the committee on May 10th, was signed on behalf of the committee by Mr. Athelstan Riley (chairman) and was assented to by, among others of the undersigned, the Rev. Canon Masterman (treasurer), the Rev. H. J. Fynes-

Clinton (general secretary), the Rev. Prebendary Ingram, the Rev. T. A. Lacey, the Rev. Father Puller, S.S.J.E., Mr. W. J. Birkbeck, and Professor Orloff. The Memorial is as follows:

"That the Committee of the Anglican and Eastern Association, taking note of the 'Statement' of his Grace the Archbishop of Canterbury on matters connected with the Kikuyu Conference, desires respectfully to thank his Grace for ruling out the proposed practice of seeking Communion at the hand of ministers not regularly (*i.e.*, 'Episcopally') ordained:

"But at the same time to express to his Grace its conviction that the 'Statement,' as coming from a chief Metropolitan See, must gravely prejudice the cause of better and more intimate relations with the Orthodox Churches of the East, and set up new barriers between ourselves and those ancient historical bodies, so frustrating the 58th Resolution of the Lambeth Conference of 1908, viz.: 'that care should be taken to do what will advance the reunion of the whole of Christendom and to abstain from doing anything that will retard or prevent it':

"Inasmuch as the ultimate appeal of the Church of England is to the doctrine and practice of the whole Catholic Church of Christ; and judged by this test the following proposals in the 'Statement' seem to contravene the fundamental principles of Church order:

"1. The admission to Holy Communion of a Christian man who adheres to a society separated from the communion of the Catholic Church:

"2. The authorization to teach the faithful, granted to ministers of religion, who by their official position are implicated in the repudiation of the doctrine and discipline of the Catholic Church:

"The Committee therefore respectfully asks for a reconsideration of the whole matter in the light of, and in deference to, the doctrine and discipline of the whole Catholic Church of Christ."

The Archbishop, writing to Mr. Riley in reply to his letter accompanying the transmission of the Memorial, said he had been the recipient of many memorials and representations from different quarters with regard to the Statement in question. Some of the questions which have formed the subject of controversy and discussion would probably come up, he thought, for consideration when the next Lambeth Conference meets in the summer of 1918. "I have already had the opportunity," added the Archbishop, "of some conversation with you upon the subject, and I appreciate your courtesy in thus explaining to me in more detail the character and intent of the Memorial transmitted to me by post."

The forty-fifth anniversary services of the Gregorian Association were marked by a Solemn Eucharist at All Hallows', Southwark, and by the usual sung Evensong in St. Paul's. For some years past the Eucharistic service has been held in Southwark Cathedral, but this year the Association reverted to its former practice of having the service in a church where the Church's traditional song is customarily as well as correctly and beautifully rendered. On account of the depletion of church choirs by the war, there was a considerable reduction in the massed choirs at the evening service, but still there was a great body of singing men and boys, as many as some five hundred voices, under the direction of Mr. Francis Burgess. The preacher was the Bishop of Kingston, and an admirable sermon it was on the place of Plainsong in the Divine worship of the Church. Which is to be the first consideration, he asked, the music, or the words and their meaning? It was the beginning and the end of the old chant, he said, to express, to interpret, the sacred text. It was, in fact, an elevated way of speaking. It keeps the same emphasis as speech, though it would deepen the underlying feeling. The music enriches the offering. It is the handmaid of religious emotion, not the mistress. On the other hand, they all knew of music in which that is reversed. There was in the present day a tendency towards a juster valuation of Plainsong. And the Gregorian Association had contributed its share to this result, by patiently pressing it on the consideration of Churchmen.

The restoration of the great stone altar screen, or reredos, in Southwark Cathedral (old St. Saviour's Priory Church at the Surrey end of London Bridge), which has been in progress for a number of years, has now been completed by the insertion of statues of King Henry I. and King Edward VII. This magnificent screen was erected by devout old Bishop Fox of Winchester nearly four hundred years ago, being begun in A.D. 1520. These new statues are the gift of Mr. John Wylde, a former Mayor of the Borough, who also presented the other statues in the screen. At the dedication on Monday last Queen Alexandra was present to unveil the statue of King Edward. It was right and significant, the Bishop of South-

wark said, in his address, that the years which spanned the interval between the first founding of the old Norman Church (by Bishop Giffard of Winchester) and now, should be marked by the statues of the two Sovereigns in whose reigns those two events occurred—Henry the Norman and Edward our late King. The Bishop recalled that it was exactly ten years since St. Saviour's was inaugurated as the Cathedral Church of South London in the presence of King Edward and Queen Alexandra. The venerable old church had witnessed eight hundred years of English history.

The Superior General of the Confraternity of the Blessed Sacrament, the Rev. R. A. J. Suckling, vicar of St. Alban's,

Holborn, having expressed his desire not to be reelected to the office, the Council have elected as Superior General the Rev.

Lord Victor Seymour, vicar of St. Stephen's, South Kensington. Rev. Lord Victor Seymour is son of the fifth Marquis of Hertford, and has been vicar of St. Stephen's since 1901.

The Bishop of Chichester, in a letter to his diocese, has come out very strongly and definitely on the Catholic side in the matter of the Kikuyu question.

J. G. HALL.

TWO-THIRDS OF EMERGENCY FUND IN HAND

But the Other Third Also Must Be Raised

BISHOP TUTTLE SENDS OUT A LETTER ON THE SUBJECT

TWO-THIRDS of the needed \$400,000 is the present status of the Emergency Fund, the Fund having reached \$266,000 last Saturday. Perhaps the most interesting gift of the week is one from the missionaries and parishioners in West Africa. Bishop Ferguson sent \$86.84, with a statement that other contributions would likely follow later on. While this amount is not large in itself, it assumes immense proportions when one realizes that all of the donors save two are black. More missionaries in China have been heard from, which adds \$142.45 to the fund. A rector of a New York state parish writes: "My senior warden, who has been a member of the vestry for fifty years, gladdened my heart the other day by reporting, as our missionary treasurer, the payment in full of our General Missions Apportionment for the first time in fifty years. In fact, this parish has paid more than its apportionment due to the stimulus of the Emergency Appeal."

Bishop Tuttle, in a recent letter, says: "I am an old Missionary Bishop of twenty years' experience in the Rocky Mountains. My heart is warm with gratitude to God for the work He strengthened me to do and helped me to do forty years ago. It was the Board of Missions that generously stood by me in the doing of it. The same Board of Missions and similar Missionary Bishops, twenty of them in the amazingly expanding work under the flag and nine of them abroad, as in the wonderful awakening nations of the Orient, are in the thick of the same sort of work that I tried to do." He points out—something which we sometimes forget—that we have 2,700 missionary workers who must have bread and butter month by month; that we have hundreds of chapels, schools, and hospitals to maintain; that in our hospitals nearly 500,000 people are helped yearly. "My heart is burdened with a great anxiety," he writes. "The Board sorely needs an Emergency Fund of \$400,000 to make itself straight and strong for its work. Men and women, yes, children too, all over the country, have been giving. Our missionaries at home and abroad have done their parts splendidly. Gifts have ranged all the way from \$5,000 to 2 cents. We want to send the message ringing through the Church: 'The deficit is wiped out. Every bill is paid!' If we would, with a long pull, a strong pull, and a pull all together, we could get it."

The Bishop of Western Colorado has issued this prayer which it is hoped will commend itself to many outside of his diocese:

"O God, the Father of our Lord Jesus Christ, of whom every fatherhood in heaven and earth is named; Spread, we beseech Thee, through the world the knowledge of Thy Holy Name and of Thy saving Truth. Awaken in all members of Thy Church such a deep sense of their duty to maintain and set forward the work of missions, that by their faith and zeal Thy Holy Name may be glorified and the bounds of Thy kingdom enlarged. And especially in the present emergency, may the work of our Church be set forward by the gifts of Thy people, according as Thou hast blessed them; through Jesus Christ our Lord. Amen."

REACHING THE UNCHURCHED IN NEW YORK

"Tent Cathedral" Services Are Well Attended

GRAPPLING WITH THE PROBLEM OF RELIGIOUS EDUCATION IN THE METROPOLIS

New York Office of The Living Church }
11 West 45th St.
New York, July 26, 1915 }

DO We Care?" is the striking title of the bulletin published by the New York City evangelistic committee in the interests of its open air, shop, and tent work. A half circle diagram on the cover of the pamphlet represents the population of this city which is said to be 39 per cent. "churched" and 61 per cent. "unchurched." Photographs and articles on "Taking the Church to the Masses"; a Madison square noon hour service; an Hungarian meeting; a Spanish shop meeting, and other interesting matters are included within the twelve pages. It is said that the attendance at the various services and meetings this year is highly gratifying. The preachers announced for the coming week include the Rev. James O. S. Huntington, founder of the Order of the Holy Cross; the Rt. Rev. Dr. Burch, Bishop Suffragan of New York, and the Rev. Walter E. Bentley, for many years associated with the Actors' Church Alliance. Visiting vested choirs come to "Tent Cathedral" almost every night except Saturday, when the tent service is omitted. The tent seats nearly 2,000 people, and is usually well filled.

A few weeks ago Bishop Greer appointed a diocesan committee to consider the opportunities afforded by the tentative adoption of the Gary plan, and named Bishop Courtney (chairman), Archdeacon Pott, the Rev. W. Bertrand Stevens, and Miss Abbie Porter Leland, Ph.D., as such committee.

Announcement is made that the Rev. Percy R. Stockman of St. Martha's Church, The Bronx, has been appointed by the diocesan committee to gather information on all questions involved in the opportunity afforded by the action of the Board of Public Education of the city of New York in inaugurating the Gary plan for religious instruction in some of the public schools, and to confer with the rectors in the twelve districts where the plan is to be put in operation; also, to study the methods used in Gary, Ind., and in this city, and assist the Church to meet the opportunity.

Some information has already been given in regard to the chain of vacation schools arranged under Church auspices in this city in which the attempt is being made during the summer months to utilize church buildings for religious education of such children as can be obtained. There are eleven of these schools in operation, including the Trinity schools, and there are trained college men and women in charge. Bible stories, music, and manual work are taught. Each church or persons interested in certain Church work provide the funds necessary for each school. One of these schools is located at All Saints' Church, Henry and Schammel streets. This is one of the old historic churches of the city now under the care of the Bishop, and the statement is made that \$100 is needed to cover the expenses of the school where more than one hundred boys and girls are in attendance. The school is in charge of the Rev. Edward Gabler of St. Mark's Church House, together with Mr. W. F. L. Edwards. Any assistance that might be rendered would be appreciated and may be addressed to W. F. L. Edwards, 129 East Tenth street.

The examining chaplains appointed by the executive committee of the Associate Alumni, General Theological Seminary, will hold the competitions for the McVickar prizes in Greek and Ecclesiastical History on the Friday and Saturday before Quinquagesima, 1916. The Rev. Dr. Charles A. Jessup, the Rev. William H. Meldrum, and the Rev. Wilbur L. Caswell have assigned the following books for the Greek examination: From the Septuagint, the prophecy of Micah; from the New Testament, the Revelation of St. John the Divine; from the Fathers, the Epistle of St. Polycarp to the Philipians. In Ecclesiastical History, the Rev. Claudius M. Roome, the Rev. Horace R. Fell, and the Rev. Thomas A. Hyde will frame questions on the early history and canonical independence of the Church of England, as being "sui juris" in all ecclesiastical matters, a distinct and independent branch of the Church of Christ.

THE PURITY of innocence is a very different thing from the purity which is the result of deliberate choice. A little child ignorant of evil, knowing only that which is beautiful and good, is not the ideal to hold before us. The admirable purity is that which looks evil in the face and defies it, which hears the voice of temptation and says no. And so even in Paradise a testing was needed. Some people think of heaven as a place where we shall be safe from temptation. But those who enter heaven would be safe anywhere, for their safety lies not in their surroundings, but in themselves.—*The Way.*

SUNDAY NIGHT SERVICES AT BOSTON CATHEDRAL

Hymns Sung from the Porch Prior to Beginning the Services

NOTES OF CITY AND VICINITY

The Living Church News Bureau }
Boston, July 26, 1915 }

THE problem of the Sunday evening congregation is well-nigh universal, at least in summer. In very few churches to-day are there many of those whom Mr. Gladstone called "twicers." The regular parishioners come in the morning and then most of these feel that church-going is over for the week. The evening congregation—so far as there is one, is made up chiefly of transients, and clergy all over the country have long been trying to reach these transients and get more of them inside the church.

One of the happiest efforts in this direction is being carried on at St. Paul's Cathedral, under the direction of Dean Rousmaniere. Every Sunday evening in summer for fifteen minutes before Evensong at half past seven, there is the singing of hymns on the Cathedral porch. The effect on the eye is decidedly picturesque, together with the strains of old familiar tunes, and many passers-by are attracted. The hymns are sung by a choir of twenty men, led by organ and cornet. There is a constant stream of people passing the Cathedral and thousands wandering in the Common across the street. Here is the focal point of Boston's transportation system and so the people are there, but most of them would scarcely notice the old grey little building standing back so humbly between the great shops on either side, were it not for the hymns. When these begin, hundreds and hundreds of passers-by stop and gather on the sidewalk and on the mall in the Common. Pamphlets containing the hymns are handed out to all who desire them, and so many of the people not only listen to the choir, but themselves join in the singing. The Dean has received numerous testimonies, often from persons unknown to him, of the spiritual benefit of the custom, one man stating that "they are rendering an unmeasurable service to the community." After the hymns are sung a cordial invitation is extended to all to come to the services inside the building and a very gratifying response is made. These services are another and most encouraging evidence that St. Paul's is carrying out the ideal of being the church of the people, and they are also generally recognized as an important and valuable feature of the summer religious work of the city. Trinity Church has started the same plan of porch hymn singing before Evensong and good results are being obtained there also.

On Sunday, July 11th, the Rev. Roderick J. Mooney concluded his sixth year in the rectorship of All Saints' Church, Attleboro. Despite very adverse conditions industrially in that city the parish is in a sound financial status, owes no man anything, and is very thoroughly organized. During the present incumbent's term an attractive ten-roomed rectory has been secured and many memorials have been placed in the church: among them a handsome brass pulpit, a set of silver altar vessels, and a brass lectern. Nearly two hundred people have been confirmed in these six years.

The Very Rev. George Hodges, D.D., Dean of the Cambridge Theological School, is at Holderness, N. H., where he will stay till October.—As the result of a two months' campaign, Grace Church, Norwood, has secured gifts and pledges sufficient to assure the erection of a \$6,000 rectory. The Rev. C. H. Brown is the rector. —The Rev. Arthur W. Shaw of Woburn is conducting the summer services of the church at Onset, in the Union Chapel, on Point Independence. J. H. CABOT.

Miscellany

Anniversary of Rev. R. J. Mooney

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THE SONG OF A ROBIN

The joyousness of a woodland flower,
The wistful plaint of a summer shower,
The buoyant hope of an April breeze,
The peace of the hills, the shade of trees,
A streamlet's murmur, the glade's content,
The whisper of grass, the leaves' lament,
A sunbeam's fervor, the wind's wild quest—
Are all in a robin's song expressed.

HARRIET APPLETON SPRAGUE.

LET US ENJOY the scenery of the present moment. The landscape around the bend will still be there when our life-train arrives. —*Horatio W. Dresser.*

LARGE BEQUESTS OF MRS. H. G. BATTERSON

Church Institutions Are Liberally Remembered

FULLER INFORMATION AS TO THE
LATE REV. S. B. SIMES

The Living Church News Bureau }
Philadelphia, July 26, 1915 }

MRS. BATTERSON, widow of the late Rev. Herman G. Batterson, D.D., was buried on July 1st, from the Church of St. James the Less. Liberal to the Church and to charity during her lifetime, nearly \$500,000 is divided among religious and charitable institutions by her will, which was admitted to probate last week. An important feature in it is the bequests which Mrs. Batterson has made to those who have shown special kindness to Dr. Batterson and herself during their lifetime. Among those specially remembered is the nurse of her late husband, Miss Florence M. Moberly, who is to receive \$60,000 at once. The balance of the estate is divided among Church and charitable institutions. The churches and Church organizations which will benefit are these:

Church of St. Edward the Martyr, New York, \$5,000; The Guild of All Souls, \$3,000; The Confraternity of the Blessed Sacrament, \$300; Church of St. James the Less, Washington, \$1,500; The Domestic and Foreign Missionary Society, \$15,000; The Community of St. Mary, Peekskill, \$18,000; Church of St. John Chrysostom, Philadelphia, \$300; Church of the House of Prayer, Newark, \$3,000; Home of St. Michael and All Angels, Philadelphia, for a new institution, \$1,000; St. Mary's Free Hospital for Children, New York, \$10,000; The Clarkson Hospital, Omaha, Neb., \$2,000; The Corporation for the Relief of Widows and Children of Clergymen, Pennsylvania, \$5,000; The English Church Union, London, England, \$3,000; The Community of Ascot Priory, New Windsor, England, \$2,500; The Community of St. Mary, Burlington Lane, London, \$2,000; The Society to Protect Children from Cruelty, Philadelphia, \$5,000; The Free and Open Church Association, \$3,000; The Society for the Prevention of Cruelty to Animals, Philadelphia, \$2,500; The Sanitarium Association of Philadelphia, \$3,000; Children's Seashore Home, Atlantic City, \$3,000; Woman's Seashore Home, Atlantic City, \$3,000; Day Nursery of Philadelphia, \$1,000; Children's Country Week Association of Philadelphia, \$2,000; Flower Mission of Philadelphia, \$1,000; Trustees of Farnum School, Beverly, N. J., \$2,000; The Charity Organization Society, New York, \$4,000; Church of the Ascension, Philadelphia, for the poor, \$1,800; Nashotah House, Nashotah, Wis., for Daily Fund, \$5,000; The Royal Grammar School, Guilford, England, for erection of a tablet, \$800; Nashotah House, Nashotah, Wis., for free scholarships to be known as "Batterson Scholarships," \$18,000; The General Theological Seminary, New York, for free scholarships to be known as "Batterson Scholarships," \$10,000.

Other sums left to individuals include the following:

To Miss Florence M. Moberly, her nurse, companion and friend, the sum of \$60,000 and her household furniture.

The income of \$50,000, held in trust, to be paid to Lydia Tiffany during life, the principal on decease reverting to the residuary estate.

Two cousins living in Poughkeepsie, N. Y., are to receive the interest from a \$15,000 trust fund. After their death the interest is to be paid to the Rt. Rev. S. M. Griswold, Missionary Bishop of Salina, as a recognition of his work in that field.

A trust fund of \$12,000 is created, the interest to go to Caroline I. Roney, Paoli, Pa. At her death the income will revert to the Bishop of Los Angeles and the Bishop of Fond du Lac, to be used in missionary work.

A similar fund of \$6,000 is provided for, the income to go to Mary N. Allerton, Germantown, Pa., and eventually reverts to the House of St. Michael and All Angels, Philadelphia, Pa. The will also provides that the sum of \$5,000 be paid the officers of Christ Church, Portsmouth, N. H.

The sum of \$5,000 is to be paid to the Rev. Charles le V. Brine, rector of Christ Church, Portsmouth, N. H., "in recognition and appreciation of his faithful, watchful care of the parish."

The death of the Rev. Snyder Binns Simes in Falmouth, Mass., on Sunday, July 18th, which was briefly announced in this letter

last week, was a great surprise to his large circle of parishioners and friends in this city. Mr. Simes was on his vacation and was quite well in spite of his advancing years until a very short time before his death. He was a victim of heart trouble.

Mr. Simes has been rector of Old Swedes' Church (Gloria Dei) for forty-seven years. This is a longer period than that of any of the previous rectors of that 215 years old parish. Mr. Simes was

well qualified to preserve the traditions of that ancient parish. He was thoroughly in sympathy with its Churchly spirit. He maintained the services as like the old original ones there as it was possible.

Mr. Simes was born in Philadelphia, November 17, 1842. He was educated in the public schools in this city, and took his degree at the Moravian College, Bethlehem, Pa. He studied at Princeton Seminary and the Philadelphia Divinity School. For some time he was assistant to the rector of the Church of the Epiphany, then at Fifteenth and Chestnut streets. After much persuasion he took charge of Old Swedes, where he remained until his death. He was genial and kind in disposition, perfectly uncompromising in his theological ideas, and was possessed of a large circle of enthusiastic friends. At the time of his funeral and interment in the church and cemetery, in which he passed so many years of his life, there were estimated to be present about two thousand people. Mr. Simes will be deeply mourned and missed for some time in the Church in this city.

A very interesting fact has been noted in reference to the bell which tolled for the burial of the Rev. Snyder B. Simes. It antedates the appearance of William Penn upon Pennsylvania soil. It had its origin in the days of the early Swedes, who settled on the banks of the Delaware when John Printz was governor. In fact the Gloria Dei bell is so old that it makes the famous Liberty Bell appear like a youngster in swaddling clothes. Moreover, this Gloria Dei bell is still in good condition, sound and serviceable, whereas the Liberty Bell is cracked and has lost its voice forever.

The Bell at Gloria Dei

The inscription on the bell is interesting. It reads:

"Cast for the Swedish Church in Philad'a
styled Gloria Dei—G. Hedderly Feecit—1806
—partly from the old bell dated 1643."

Thomas Bleyer, one of the vestrymen of the parish, has in his possession unique data bearing upon the history of this most famous church bell in America.

As indicated in the inscription, the bell was re-cast and enlarged in 1806. But it is substantially the same bell which called the Swedes to prayer back in the year 1643, when, on a cold winter morning, Governor Printz drove up to the little church at Tenakong (Tinicum) in his ornate sleigh, with his two pretty daughters beside him.

Israel Acrelius, provost of the Swedish churches in America and rector of Old Swedes' Church in Wilmington, Del., in one of his historical studies of the early Swedes, relates an anecdote of the Gloria Dei bell and one of Governor Printz's daughters. It appears that after her father's death the Swedes on the Delaware offended this good woman, whereupon, writes Acrelius, "out of contempt for the Swedes she sold from her farm the church (at Tinicum) which was built upon it, as also a bell to a Hollander."

This action of the noble dame must have caused some spicy gossip in old Philadelphia. And the worst was yet to come, for we learn from the same historian that the congregation "had to buy their bell back again by two days' reaping in harvest time."

Mr. Bleyer's documents inform us that the "old bell, dated 1643, came from Tinicum (now called Essington) on the west side of the Delaware river north of Darby creek, which was the principal settlement of the third Swedish governor, John Printz, who arrived February 15, 1643. Upon his arrival at Tinicum, the governor built a fort, a mansion, and a church, in the order named. Evidently the governor believed in "safety first," then comfort, and finally a place to worship in.

"The bell," continues Mr. Bleyer's record, "is supposed to have been the first used by the Tinicum church in 1646, unless an earlier church was in existence at that place, and continued to be in use at that church until 1700 when, it is said, the Swedish congregation left Tinicum and united with Gloria Dei Church. At this date, it is supposed, the bell was removed from Tinicum to Philadelphia."

"THE LORD is in His holy temple"—except in summer.

"I will come into Thy house in the multitude of Thy mercy"—except in summer.

"How amiable are Thy tabernacles"—except in summer.

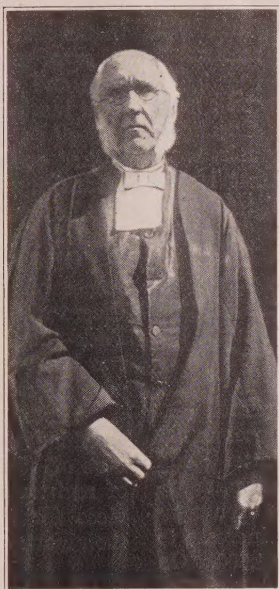
"My soul longeth, yea, even fainteth for the courts of the Lord"—except in summer.

"God is known in His palaces as a sure refuge"—except in summer.

"Preach the word. Be instant in season and out of season"—except in summer.

"Not forsaking the assembling of yourselves together"—except in summer.

"They continued steadfastly in the apostles' doctrine and fellowship and breaking of bread and prayers"—except in summer.—*Selected.*



THE LATE REV. S. B. SIMES

MISSIONARY BULLETIN FOR JULY

NEW YORK, July 7, 1915.

WHILE it is not wholly unexpected, nevertheless it is a very great disappointment to report a decrease in contributions to the Apportionment to July 1st of \$10,672.71, namely:

From parishes	\$533,599.59
From individuals	35,055.60
From Sunday schools	176,958.59
From Woman's Auxiliary	94,771.57
From Junior Auxiliary	14,465.22
Total	\$854,850.57
Decrease	10,672.71
	\$865,523.28

Last year the receipts to July 1st were:

From parishes	\$543,081.44
From individuals	50,343.30
From Sunday schools	171,258.99
From Woman's Auxiliary	84,991.30
From Junior Auxiliary	15,848.25
Total	\$865,523.28

The saving grace in the above decrease is the fact that we are aware of the offering of one large parish which has been made, but has not yet been sent to us. Had it been received it would have turned the decrease to a slight increase.

A most noble response has been made to the Special appeal for the Emergency Fund of \$400,000, and at this writing practically \$250,000 has been received from 4,000 individuals, from 1,800 parishes, and from other sources as well. Most loving and most touching have been the replies received and from very many the gifts represent the outpourings of the soul. Much yet, however, remains to be accomplished. \$150,000 is still needed to meet the Emergency in full, and we must not forget that it is a very real emergency. Curtailment of the existing work is too dreadful to contemplate. Yet what else can the Board of Missions do if its obligations are not provided for by the Church?

But to turn to the apportionment. Be it remembered that this is apart from the Emergency, so far as usual receipts are concerned. In the appeal that was made for this latter Fund contributions were asked for "in addition to all usual missionary Offerings." To the present time this request has been complied with to a remarkable degree. On May 1st the increase to the apportionment over the preceding year was \$24,600. On June 1st it was \$3,700. On July 1st it shows a decrease of \$10,600, but this is explained above. We beg that every effort be now made, in every parish and mission, so that in July and August this year the remittances to the Board for the apportionment (aside from the Emergency Fund) shall fully equal the total of offerings sent last year. Will not every clergyman in charge of a congregation, to whom this letter comes, consider it as a personal request to him in regard to the situation existing in the parish or mission under his care?

GEORGE GORDON KING.

THE WRECK OF THE "EASTLAND"

The Living Church News Bureau
Chicago, July 26, 1915

ALSO request that in all churches, at both morning and evening services, prayers be offered requesting divine help for these bereaved ones, to sustain them in their great sorrow."

Such are the concluding words of the proclamation of Acting Mayor William R. Moorhouse issued on Saturday, when the news of the appalling disaster to the *Eastland* in our own river, close to the dock, when more than a thousand lives were lost, had spread throughout the city. And the request was carried out in the churches generally on Sunday, when prayers were offered practically everywhere, for the bereaved and for those who had died.

Chicago was shocked, appalled, horrified; and, now that the first shock is over, she is grimly determined to ferret out the facts and place the blame. Not that that will help much, for Americans are proverbially lax in precautions of this nature and proverbially slow either to punish those who were criminally negligent or to adopt proper precautions to prevent like catastrophes in the future. Chicago was equally shocked and determined after the Iroquois fire—just as New York was after the *Slocum* disaster—but not much came from either of them.

Yet to-day Chicago believes she is going to vindicate the majesty of the law, find the responsible parties, and mete out their punishment for them. Grand juries both in federal and in state courts will be called into existence, and the immediate trouble is that we may have so many independent investigations that they will interfere with one another.

All the world knows what happened. The *Eastland* was one of several large lake steamers that had been chartered by the employees of the Western Electric Company to take them to Michigan City for an all day picnic. While yet the *Eastland* was at the dock, after she had taken some 2,500 passengers, she capsized, and practically all that were on the side toward the river—the under side as the steamer turned over—were drowned with no chance to escape. The loss of life was reported on Monday to be at least twelve hundred.

Every effort is being made by the city, state, and federal authorities to place the guilt where it belongs. The scenes that followed the accident defy description. Reid, Murdoch & Co.'s large warehouse just opposite the boat, the Iroquois Hospital, and other places near by, were turned into morgues, and all day and night hundreds of bodies were carried there. A large staff of doctors, nurses, and volunteers were on hand and did splendid work; the police and firemen were seen at their best. The writer was working side by side with some Roman priests, giving the last rites of the Church to the victims, and helping in the resuscitation of those who gave any signs of life. Another of our clergy got on the *Eastland* after she had turned over and did all he could. A Presbyterian minister worked with his brothers. Clergy of many creeds were there helping, and all agreed that they had never seen such harrowing sights, or had such an awful experience. The heartrending work of identifying and claiming the dead continued Saturday evening, Sunday, and Monday, in the Second Regiment Armory on the West Side, where the bodies had been taken.

Of the stricken, about sixty per cent. were Polish and the homes of most of them were in Hawthorne, which is near Cicero where the works are located, while some lived in Morton Park and Lawndale. The diocese maintains missions at the two latter points, but, so far as known, practically none of the people were of the American Church.

A meeting of city ministers was held at the La Salle Hotel on Monday morning, some seventy-five being present, including nine of our clergy. It was planned to make the hotel a place of registration of the clergy of all creeds who tender their services for funerals and other assistance that may be within their power.

H. B. GWYN.

A YEAR AGO

I watched beside your pillow, a year ago to-day,
Gently touching your eyelids; brushing your tears away.
The awning softly rippled, shading the sun-light's glare,
The sun-glints formed a halo over your snow-white hair.

I knelt beside your pillow, a year ago to-night;
Wide open were the windows and dim the fading light.
The scent of garden blossoms stole sweetly through the air;
The gentle breeze of sun-down ruffled your silvered hair.

I prayed beside your pillow, as deeper twilight fell,
Timing the faint pulsations which death's swift flight foretell,
Asking God, in His mercy, to send me strength to bear
The long, lone days of heartache; the empty morris-chair.

Only the crickets answered; the room grew very still—
My heart the only heart-beat; my prayer—"Teach me Thy will"—
Then from your pallid forehead, resting so calmly fair,
I cut a snow-white ringlet from your beautiful hair.

* * * * *

I left you by the ocean, a year ago to-day,
The quietude of evening about you where you lay.
The deep-sea note made music, on each returning wave,
The lush of August grasses cradled your new-made grave.

The white-winged sea-gulls flitted across the western sky;
The tiny sand-peeps uttered their plaintive evening cry.
Soft, fleecy clouds ascended, forming a diadem,
While voices, from the spruce trees, sang for your Requiem.

ANN WENTWORTH SMART.

I ALWAYS distrust a man whose love of humanity does not extend to love of Christ. You pretend to love men and you do not love the best, the noblest, the holiest of them? Then you do not love man himself, but his caricature, his degeneration, his defects, his vices.—
Gaston Frommel.

INFANT WELFARE WEEK IN CHICAGO

Serious Effort to Reduce Infant Mortality

JANE ADDAMS TELLS OF HER EUROPEAN EXPERIENCES

The Living Church News Bureau
Chicago, July 26, 1915

THE city of Chicago has been most fortunate in recent years in its health commissioners. The splendid work initiated by Dr. W. A. Evans and Dr. George B. Young is being continued by Dr. John Dill Robertson, the commissioner of health under the new Thompson administration. Through the efforts of the present health commissioner, the coöperation of the city administration has been enlisted with that of the Infant Welfare Society and many other volunteer and official agencies. As a result, Mayor Thompson designated the week of July 17-24 for a united effort for infant welfare. All preachers and teachers were urged by public proclamation to join in this campaign to help save our babies. The clergy of the city were asked by him to speak "for the speechless child," and to urge parents and people to coöperate with the infant welfare agencies, public and private, in the effort to reduce the waste of life and national resources due to excessive infant mortality. Graham Taylor, of the Chicago Commons, says that this is the first time in Chicago, perhaps the first time anywhere, that the citizens of any city have been officially summoned by public proclamation to engage in the work of saving the babies.

With the proclamation was sent a circular of information and advice under the caption of "Save the Baby." In it were many striking cartoons with such titles as, "Keep the Baby's Milk Clean and Cool"; "Motherly Love often becomes Motherly Murder (through the use of Soothing Syrups—don't dope your baby)"; "Mother's Milk for Mother's Babe, Cow's Milk for Calves"; "There's Death in the Dirty Bottle." The pamphlet has information of a kind that ought to stab our spirits broad awake. For instance, about 57,500 babies are born yearly in Chicago; nearly 10,000 of these babies die before they are two years old. Half of these deaths are from preventable diseases. Out of every 100 deaths under two years of age, 35 are due to improper food and feeding (95 per cent. being avoidable); 26 per cent. of every 100 deaths under two years of age are due to accidents at birth (50 per cent. being avoidable); 18 per cent. are due to impure air diseases (75 per cent. of which are avoidable); 2 per cent. are from tuberculosis (100 per cent. of these being avoidable); 6 per cent. are caused by contagious diseases (100 per cent. of which are avoidable); and the remainder are attributable to various causes, a considerable proportion of which are avoidable. Out of every 100 babies that die from summer complaint, 85 per cent. are bottle fed and 15 per cent. breast fed.

The pamphlet gives simple directions to mothers for the care and feeding of babies, and a list of the many welfare stations throughout the city under the auspices of the Infant Welfare Society. Among these are St. Mary's, at 850 Washington boulevard, conducted by the Sisters of St. Mary, and Providence Day Nursery, a well-known diocesan institution.

Miss Jane Addams, who went with the Chicago delegation to the recent meeting at The Hague, where 1,500 women from twelve nations came in the cause of peace, was given a splendid reception on her return. Over 3,000 people, representing all creeds and classes, welcomed her at the Auditorium on Thursday evening, July 22nd.

The chairman of the meeting, Mr. Charles L. Hutchinson, president of the Chicago Peace Society, introduced Miss Addams as "Chicago's most distinguished citizen; one who knows God and humanity." Alderman Carl T. Murray of the Eighteenth Ward, in which Hull House is situated, represented Mayor Thompson, who is absent in California. Miss Addams spoke for just an hour, and was heard with keen attention. Here was a woman, one felt, of whose veracity, judgment, and fairness we were sure; whose large charity, kindness, and human sympathy all knew; whose motives were without guile, whose one ambition was how best to serve mankind; and who as a woman best expressed the thought and feeling of women at large. She had visited all the warring countries, had met men in power, had seen and talked with the Pope, had interviewed men and women of all classes and ages in different lands, and one believed that her interpretation of conditions must be most valuable.

Miss Addams said that wherever they went they found significant unanimity of opinion, especially among the younger generation. For instance, the feeling of the younger men in all countries seemed to be that war was not the way to-day to effect lasting purposes. Young men, for example, whose activities in trade, science, literature, etc., had taken them abroad, were thinking internationally, and not merely nationally as were the men of the older generation. A young Englishman told Miss Addams that at the beginning of the war, he,

a young German, and a young Frenchman, all friends, worked in the same office in Paris. When the war broke out, they left the office still friends, each to fight for his country, and, as they parted, each said to the other, "I hope I shall not have to face you on the battlefield." The younger men have by experience learned internationality; the older men know of internationality only as a theory. Miss Addams told of the aversion to war found everywhere. All felt it was the greatest of tragedies, interpreting tragedy not as a conflict between good and evil, but a conflict between two kinds of opposed good. All deplored the awful horrors of war which had been intensified by modern conditions. The nervous system of men was never so unequal to the strain as now. The number of cases of insanity was appalling. There seemed to be a softening influence of sorrow everywhere which a neutral people as we, so far away, could hardly appreciate. Theirs was like unto the sorrow of one who stands at the bedside of the dying, ours the sorrow of one who hears of the death by letter. Men were asking everywhere, "Why cannot some sort of adjudication be initiated?" and the reply was that, if adjudication could be begun with honor to those involved, all would accept it.

Women's opinions were sought even by men in civil authority. "Why," said one of them to Miss Addams, "did not the women at the outset protest against the war?"

Everywhere people felt that this was a contest between democracy and militarism, and yet even in France and in England men were talking of a settlement on a military basis. The United States, Miss Addams said, was not popular in any of the countries they visited, but all seemed to be naturally turning to America for help. All were agreed that the only basis of settlement was a radical one, i.e., on an international basis. This settlement Miss Addams felt must be made by men without guile and without personal ambition. America might say to the warring countries, "You have all proved your valor; let us now come in and help you in a fair way."

Miss Addams, it seemed, pointed the way for the leadership of the Church. It is for the Church now as never before to make through the Faith, in large numbers, types of Christians, uncalculating and sincere, who shall establish and keep peace among men.

The many friends of Mr. Henry S. Hawley were grieved to hear of his unexpected death, which occurred on July 22nd at his summer home in Saunderson, R. I. Mr. Hawley was born in 1851, and spent most of his life in Chicago, where he was prominent as a railroad man. When he died he was President of the Railroad Supply Company of Chicago.

Mr. Hawley was one of the founders of the Church of the Redeemer nearly 25 years ago and has been continuously connected with that parish. Since 1903 he has been a vestryman and since 1905 senior warden. He was a devoted, generous, Catholic minded Churchman, a deputy to the General Convention of 1910 and 1913, a member of the Board of Trustees of the Endowment Fund of the diocese and of the committee on the Diocesan House, and at all times took a keen interest in diocesan and general Church affairs. He was 64 years of age.

The body lay in state in the Church of the Redeemer from four o'clock Saturday to eleven Sunday, St. James' day, when the burial service took place, the rector, the Rev. Dr. John Henry Hopkins, having returned to the city from his summer home in Vermont to officiate. The honorary pall bearers were the vestrymen, while the active pall bearers were members of the office force of the Railroad Supply Company.

On Sunday, July 18th, ground was broken for the new church building of St. Barnabas', 4237 Washington boulevard. The first spadeful of earth was turned by the rector, the Rev. E. J. Randall, who has been in charge of the church for nearly twenty years. The youngest pupil in the primary department of the Sunday school also turned a spadeful of earth, as did representatives of all the other parish organizations. It is expected that the first service in the new building will be held on Christmas Day. The total cost is estimated at \$38,000. The present church building will be remodeled and used as a parish house.

The late lamented D. B. Lyman, senior warden of Emmanuel Church, La Grange, had long planned to build a rector's study for the parish. His plans, which were interrupted by his sudden death, are being carried out by his widow, Mrs. Mary C. Lyman, and the study is now being built on the west side of the parish house. It is expected to be finished by September. The same kind of stone as that of the church and parish house is being used. The interior will have a room 17 x 22 feet, and will have a panelled ceiling and built-in bookcases as special features.

St. Simon's Church (Rev. L. F. Potter, rector) has a Men's Council of twenty members, in addition to the vestry, who advise and assist the rector and the vestry in their plans and parish work.

Some of the Chicago clergy, with Bishop Williams of Nebraska, have been spending part of their holiday as the guests of Dean Pardee at Llewellyn Beach, Richard's Landing, St. Joseph's Island, Ontario, Canada. The party, which included, besides Bishop Williams, Dean Pond, Dean Pardee, the Rev. C. H. Young, the Rev.

A Clerical
Excursion

E. C. Way, and Mr. Cooper, a nephew of Dean Pardee, traveled on the way from Chicago in their host's motor boat, stopping at many ports on the way, and doing their own work. On one Sunday spent on the journey in a town where there was no church, Bishop Williams celebrated the Eucharist in his room at the hotel, and the clergy said Matins before leaving town. At Llewellyn Beach they were joined by the Bishop of Salina, and made a retreat.

The Rev. G. B. Pratt is officiating at Grace Church, Hinsdale, during July, and will be at St. Elizabeth's, Glencoe, during August. H. B. GWYN.

FRANK NASH WESTCOTT, PRIEST

THE author of *Catholic Principles* and *The Heart of Catholicity* must always be remembered with thankfulness by those who have been brought to the Faith or to its fuller comprehension through his books. With unusual musical and artistic gifts, high ability as preacher and teacher, and a rare and compelling personality, only physical weakness kept Mr. Westcott from becoming a real force in the larger life of the Church. How these gifts and powers were used for his small village parish, the one parish of his priesthood, is known only to his own people, the members of that parish. For twenty-nine years he taught with steadfastness and sincerity the Faith to which he had come, not by inheritance, but by conviction. Over and over again the essential doctrines of the Church were presented in varying form and always in relation to the life of the Church and the individual. The Love of God was constantly presented as the impelling motive for all right action, and such action made possible by His Gifts of Grace, bestowed through the Church. No one who gave heed to his setting forth of the truths of the Incarnation and the Resurrection, of Sacramental Grace and the establishment of a visible Church, can ever think of them solely as theological statements or historical facts, or dissociate them entirely from the verities of his own spiritual experience.

Delighting by temperament in an ornate ritual, Mr. Westcott kept the parish services very simple, distinguishing carefully between essentials and non-essentials. No priest was ever more successful in eliminating his own personality in the Celebration of the Holy Mysteries, while by his quiet reverence he led his people to lift up their hearts unto the Lord. No change was made in the form of the services or the ornaments of the Church without full explanation of the underlying meaning, and in the same way current matters of import to the Church at large were carefully discussed and explained.

As he taught, so he lived, with little thought for his own comfort or convenience, with few personal ambitions, making light of his own bodily weakness, though going through many a day's duties only by the force of a strong will, giving himself unsparingly to those who in sickness or sorrow relied on him for aid. There are few in the parish who have not at some time known the support of his quiet, helpful sympathy. The boys were perhaps nearest to his heart, and to group after group he was, as one of them writes, their friend and fellow, their inspiration and help, setting them on the right path as they went out to do men's work in the world.

It is hard not to wish that such teaching and such a life might have reached a wider circle. Since that was not to be, God grant that his influence may be carried on in the loyal lives of the men and women among whom he did his intensive work, who love and reverence him as priest and pastor, friend and example, and who pray always—

Grant to him, O Lord, eternal rest, and may light perpetual shine upon him!

M. E. T.

KNOWLEDGE of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord; the act of faith, the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.

BISHOP KNIGHT ON THE PANAMA CONFERENCE

WHEN the differences of opinion relating to the wisdom of participation of our Board of Missions in the Panama conference began to be acute in the Church, THE LIVING CHURCH requested of the Rt. Rev. Albion W. Knight, D.D., who was Missionary Bishop of Cuba until his resignation in 1913, and who is one of the clearest thinkers in matters pertaining to work in Latin America, to favor our readers with a paper on the subject. It happened that Bishop Knight was not at his home in Sewanee, Tenn., when the letter was received, but was in the Panama Canal Zone performing his duties as Bishop in charge of that district. Thus he did not receive our letter for several weeks after it was written; and now, replying, he asks us to make any extracts from his paper printed in the *Churchman* of July 17th, in which he expressed very frankly his views on the subject.

In that article Bishop Knight began by recalling that, having retired technically from the position of a Missionary Bishop, he had not been consulted by the officers in the Mission House and the Board of Missions in regard to this matter, but that holding jurisdiction, as he did, in the Canal Zone, so that he would in fact be host to any gathering that should meet in Panama, he felt a very real interest in and connection with the matter. "It would ill become me," he said, "to retain the jurisdiction in Panama and not be able to coöperate with our Board and its delegates to the conference."

Proceeding then Bishop Knight remarked that the history of our "missionary districts in Latin America will show clearly that we did not as a Church enter deliberately into any of these fields to proselytize from the Church of Rome." He showed that in Mexico the mission was originally a growth from within and that we established our missionary district there primarily to care for our own people who might be sojourning in that country, and that the amalgamation of the native Church with the American mission came afterward as a voluntary action on the part of the native Church. The Cuba and Porto Rico missions were planted after the Spanish-American War when the American flag was raised in these countries. Our position there was precisely the same as in the United States. The same was afterward true of the Canal Zone. The churches in Brazil and Haiti were founded by individuals not sent out by our established authorities; but when a sufficient body of the natives in these countries turned to us we gave them the episcopate and ultimately took them within the sphere of our sympathies and assistance. "The policy in Cuba which prevailed for so long, and I doubt not prevails to-day, was: (1) To seek out our own people; (2) to shepherd the shepherdless of whatever nationality; (3) to stir up their pure minds by way of remembrance in our relationship to the Church of Rome. I believe this policy to be that also of our other missionary districts in Latin America.

"With this as our policy we could not enter into any compact with the other religious bodies working in the Island as to division of territory; for the first article of our policy required that we seek out our own people wherever they were located; and wherever we planted a mission, to care for our own people, almost invariably a native congregation came into being. As a rule, I think our missions were more welcomed in these communities by the Church of Rome than they were by the Protestant Churches. More than once was I served with notice by Protestant bodies that competitive missions would be organized if our men were not withdrawn from certain fields, and in one or two cases such attempts to break up our missions were made. This savored so much of an attempt to adopt trust methods in religion that naturally I contrasted their attitude with that of the Church of Rome. I can recall only one instance of a deliberate attempt on the part of the Roman Church to break up one of our missions, and this was in a community where there had been no Roman or other mission previous to our advent. Here the people received us gladly, and I cannot blame the old Church for attempting to establish itself in a community that it had neglected for so many years."

Proceeding, Bishop Knight stated that he would not consider the legality of the action of the Board of Missions, leaving that to authorities in canon law, but rather would he consider the action from the practical side.

"I doubt that the Board has a right to outline the position to be taken by any missionary district on this great question. The Bishop and convocation in each district should act. They have a canonical existence and are governed by canons adopted

and approved by the House of Bishops. It should also be borne in mind that the various convocations and the Bishops themselves in the Latin American districts have as a rule desired to be known as 'not Protestant.' This position has been taken so that our Church could not be forced into alignment against any Church or religious body in the mission field. If she is to maintain this position, then we should have the certitude that every Roman Catholic diocese in what is ordinarily called Latin America has been invited to send delegates to the conference, with the assurance that the discussions will be on the broad lines of the best methods to pursue in the uplift of these backward countries. And as the movement begins in the United States and there will be delegates from the United States, the constituted authorities of the Roman Catholic Church in the United States should be invited to send delegates. If we are assured of these invitations being properly extended, then we can go in, if it be definitely understood that we in no way bind ourselves to any action taken."

There is legitimate work for such a conference, but it could just as well be discussed in New York as in Panama and with considerable less expense and a better perspective and less danger of being misunderstood. Legitimate questions were such as the care of our own people in those countries, the Christianizing of the heathen natives, etc., each of which was a serious question. As to the effect of the conference on Christian unity, it appeared to him that "our participation in it will be a notice to the world that we admit Christian unity has been a failure."

"Let us not deceive ourselves about this matter, nor attempt to liken the situation to that of the Edinburgh conference, which undoubtedly was a move toward Christian unity. The Edinburgh conference dealt with lands not occupied by any Church, and sought to prevent waste and division of forces in the work of converting the heathen. In this respect it made for unity. The Panama conference, so far as announced, deals with the failure of another Church and seeks to start a spirit of rivalry or emulation. This does not make for unity, but admits its failure. Let us say, if we will, that we go into the conference with the idea of coöperation and not of emulation or rivalry or antagonism; but when we use the word *coöperation* we immediately predicate separate entities. The Balkan countries coöperated against Turkey, and when victory came turned on each other. They had no organic unity; and who is there that will declare that the victory of one set of allies against the other set of allies in the present European war will be followed by a peaceful adjustment among the victorious allies?"

"If we hope that Christian unity will be promoted by the Panama conference, we are not basing our hope on the logic of events, but rather on the faith that God's Holy Spirit works by paradoxes. If we enter the Panama conference with the idea that spiritual and moral man, along with the physical man, needs resistance and opposition to develop his full possibilities, we shall go into it with clearer purpose; but we shall be admitting that Christian unity is a precious treasure not yet to be committed to earthen vessels. We cannot get away from that admission. Is the Board of Missions ready to assume the authority of committing the Church to this position?"

THE TRANSFIGURATION

BY SUSANNE ALICE RANLETT.

THE last faint rose and changing opal tints are fading in the western sky, and golden stars are glimmering in the dusky violet veil of the night, fragrant with the perfume of the growing things of the fields. Little children are already asleep, and the elders before the door or on the house-roof are enjoying, after the burning summer day, the dewy freshness of the falling night.

In the still shadows, the Master calls aside three of His friends to go with Him to pray. He often goes apart to pray at night, and they are glad when He leads them with Himself close to His Father and their Father; they have learned that man does not rest and find refreshment by sleep only, but also by the reviving power which comes from lifting up the soul to God and receiving His response.

But to-night, the Master calls His friends, not to a retired strand on the lake shore or to the flower-fragrant shadows beneath the dark olive trees of a garden; He leads them up a rugged mountain side, over the slipping stones and jagged shards of a steep trail; they stumble on, weary but following Him, knowing that He calls them always to blessings but not knowing or dreaming half of that which is before them this

night. Every day He leads His followers up stern, toilsome ways where they follow by faith and in obedience, never dreaming the half that He will give, or what that special blessing shall be for them that "have not seen but believe."

Up from Galilee, the place of daily work, of earning the daily bread, and living the homely, daily life, the disciples climb; but in these lowlands of labor rises the mountain; not far from every one in the Galilee of work-a-day life rises a mountain which he may climb with God and toward God.

Three men the Master has chosen to follow Him, this night; three who, the sacred story tells us, are especially near their Lord: James, practical, self-denying, who dreams no sentimental dreams of drifting "to the skies on flowery beds of ease," but teaches the lowliest plain virtues, "bridling the tongue," purity of speech, patience, humility, "wisdom peaceable and full of mercy"; James and those like him can plod up the Mount of Transfiguration, suffering, struggling, but enduring for conscience sake which is God's sake, and soon they will forget the struggle in the glorious surprise. Peter, impetuous, affectionate, one day to turn denying from his Master but another day to kneel repentant and confessing at His feet and to receive his Lord's commission and fulfil it in his life and death; St. Peter and those like him, who sin but repent, can climb the Mount of Transfiguration, stumbling and falling, bruised and bleeding, but rising again and pushing on. John followed his Master up the mountain, John deeply thinking and longing to know the mysteries of the kingdom of God, John reverently loving and destined in other years to teach love, the greatest thing. St. John and his spiritual family most brave and joyously of all can follow the Master up the Mount of Transfiguration, for they climb with small thought of toil or hardship, their eyes fixed on their Lord and their hearts rejoicing in His presence.

In the remote silence of the heights, "as Jesus prayed," the fashion of His countenance was altered and His raiment was "white and glistering"; the marks of earthly toil and weariness passed away, and Jesus entered into the shining, transfiguring glory of the eternal life in which from the beginning He was "with God and was God." With Jesus and His followers in the earth life appeared other living "men which were Moses and Elias." The limitations of time had disappeared and the boundaries between earth and heaven were swept away, "as Jesus prayed." Amazing moment when the Son of God appeared to mortal men in His true glory, "white and glistering," transfigured! No wonder the disciples were "sore afraid," and even Peter, the ever-ready, "wist not what he said!" But also no wonder they knew that "it was good to be there!"

"They told no man in those days any of the things they had seen." To others beside these chosen three, the Lord gives precious glimpses to encourage, establish, and inspire, that may not be spoken now; on mountains in the earthly Galilee, souls still receive the "hidden manna" and the "white stone in which a new name is written which no man knoweth saving he that receiveth it."

But the disciples were chosen and called to be "witnesses of these things," and in the fulness of time they bore their witness to the mysterious glory of the Transfiguration which is in the Gospel message for all time. Did St. James, when he wrote of the "crown of life" awaiting the blessed man who "endures," think of the heavenly glory that once he saw transforming and crowning the Son of man who beyond all endured? St. Peter in his old age confirmed his brethren in hope, declaring that he himself had seen the Lord Jesus "receive from God honor and glory in the holy mount." And St. John in all his long life never ceased declaring joyously and surely the revelation of the glories of the Eternal Word of God, which "his hands had handled and his eyes had seen."

Year by year, these three chosen witnesses of the Lord in His glory revealed to them, lead the Church apart from the world up the Mount of Transfiguration, there to enter into the life eternal, there to behold by faith the vision of the Lord in His heavenly glory, and there to rejoice, with the disciple who most clearly saw beyond the veil, in the sure hope that Christ's ransomed followers shall one day "see Him as He is and be like Him."

THROW OPEN all the windows of your soul to the influence of Jesus. By prayer, thought, and action, let His divine power move in and through your life; and be sure that a mighty work is within His power and your possibility. Not that of lifting you into ordinary spiritual vitality, but of transforming you through and through with His Spirit.—William Lawrence.

Moral and Religious Instruction in the Public Schools

Being the Report of the Sub-committee on that Subject to the Board of Religious Education of the Diocese of Southern Ohio, and presented at the Annual Convention of that Diocese on May 19, 1915, by the Chairman,

The Rev. C. E. BYRER, M.A., Rector of Christ Church, Springfield, Ohio

YOUR committee on "Moral and Religious Instruction in the Public Schools" desires to make the following report:

A questionnaire was carefully drawn up and sent out to eighteen public school superintendents. No part of the diocese was neglected in the inquiry of the committee. To these eighteen letters, fifteen replies were received within a fortnight after the questionnaire had been sent out. Of the fifteen communications received, one refused to answer the questions and one answered but two of them. Thirteen replied rather fully, and some with considerable elaboration. In this report, the thirteen fairly complete replies will be noted.

Question 1. Is the Bible taught in any way in your Public School? If so, how and to what extent, and about how much time is given to it?

Answer. Twelve answered "Yes"; one answered "No." Two places use the Bible as a text-book; while in the others informal use is made of it by reading selections, employing Bible stories, and as a reference work in classes in English and History. All twelve use it in various ways, as in opening the school. There is one town where the school is opened by some local pastor. The amount of time varies from five to ten minutes daily to thirty minutes twice a week.

Question 2. If not, do you think that the simple Bible stories, taught without interpretation, would be prejudicial to any race or church?

Answer. Five gave no answer. Four replied "No." One thought it advisable. One objects to a formal study of the Bible in the schools. One is doubtful about it. One says, "Yes, if left to the principal and the teachers."

Question 3. In your opinion, what value in the development of the character of the pupils would the Bible have, if so taught?

Answer. Four made no reply. One thought the question obscure. Five considered the Bible of the greatest value in character-building. One thought it excellent if properly taught. One believed that it is important that the child should know that the Bible has the first place in human conduct. One regarded it as valuable as a revelation of God to man and of men to each other.

Question 4. What, do you feel, is the greatest objection to the teaching in our schools of simple Bible stories, the Ten Commandments, the Summary of the Law, the Beatitudes, and the Lord's Prayer?

Answer. Six replied that there is no well-founded objection. One explained that all discussion should be avoided. One says that all children should know these; one that Bible stories are a part of the course. One town accomplishes much more. One superintendent thinks that the suggestion of question four is excellent. One fears that an over-zealous teacher would inject his own personal faith; one is doubtful if any teacher can be impartial; one believes that abstract teaching of the Bible and morals is not good; and one has met sectarian jealousy, especially in the use of the New Testament.

Question 5. What local objection, if any, is there to the teaching of the Bible in the public schools?

Answer. Two thought that the objections are only on the parts of Jews and Roman Catholics; one, of Jews only; one, of Roman Catholics only. Seven found no local objection. One remarked that Roman Catholics object to the Protestant Bible. One is of the opinion that only a small minority are zealous for the required use of the Bible in our Public Schools.

Question 6. Are ethics taught in any way, and, if so, how?

Answer. Twelve schools give attention to ethics: one answers "No." Four teach morals informally; three by monthly topics; one by supplementary reading; one by address or story—ten minutes daily. Two schools use text-books, such as Carr's *Character League Lessons* and *Character Lessons in American Biography*. One replies that all teaching has an ethical result, that text-books are of little value, and that "Morals are caught, not taught."

Question 7. Are the present methods of public school

education satisfactory as means of developing the best character in the pupils? Do they make for moral efficiency?

Answer. On this question there is a wide variety of opinion and we will not attempt to classify the answers. Of those who replied directly to the first part of the question, five thought that present methods are not *entirely* satisfactory; one considered it an open question; one said yes. On the second part of the question one replies, "We think so"; another, "We believe they do"; one thinks they do, but that they are not enough and that good homes are needed. One expresses the opinion that the moral force of teachers is the saving influence of our country. One believes that the careful observation of the conduct of children and direction into right activities make for true character. Another emphasizes the moral delinquencies of the home, while others feel that the demand for commercial efficiency is a great source of weakness in moral training. One thinks that there is too little self-activity; and that, while religion and ethics are fundamental, they cannot be applied apart from the influence of the teacher. Where the Bible is not taught, there can be no right foundation for character building, is the opinion of a superintendent who organized a branch of the Young Men's Christian Association in his high school. Others believe that moral efficiency depends largely, if not altogether, upon the personality of the teacher. One remarks that teachers need discretion, courage, and common sense. That the public school is better than the home, the community, and the Church, is the judgment of another. One superintendent replies to the second part of the question by saying: "Yes," and then, observing that moral efficiency belongs only in part to the public school, adds that home, community, and the Church are also agents influencing the characters of the children; that the home is shirking its responsibilities and throwing the burden on the schools and the Church, with the result that both are overloaded.

The questionnaire reveals several important facts. First, that in at least twelve schools of the thirteen, from whose superintendents fairly complete replies were received, both the Bible and ethics are taught, though, except in two cases, not in a formal or text-book manner. Second, that the home in general fails in its duty to the child. Such is the opinion of not a few, and stated with a feeling of some pain. Third, that the method of teaching ethics by means of monthly topics is increasing. Here is an example of such a method:

January, Industry and Thrift.
February, Honor and Patriotism.
March, Courage and Duty.
April, Unselfishness and Courtesy.
May, Cleanliness and Clean Language.
June, Candor and Fidelity.
September, Obedience and Self-control.
October, Honesty and Truthfulness.
November, Gratitude and Thanksgiving.
December, Reverence and Friendship.
Such a method is to be heartily commended.

But of surpassing importance is the fact that the superintendents and teachers of our public schools are giving themselves honestly and with a noble spirit to the grave problem of laying right foundations in the development of the character of their pupils. The committee gladly endorses these words of Dr. Washington Gladden: "It may be safely said that many schools in which morals are never taught from text-books, or by formal exercises, furnish a most stimulating drill in the higher and finer moralities every day. Many of us know teachers who, in all of their intercourse with their pupils, convey the influence and qualities which purify and invigorate character. I believe that as much seriousness and devotion may be found among teachers of our common schools as among any other class of persons." So we too affirm that the public schools deserve our highest regard and our most loyal support.

CHARLES E. BYRER,
FREDERICK C. HICKS,
D. W. BOWMAN,
Committee.

Preparation for the Mission

By the Rev. L. B. RICHARDS, Secretary of the Atlanta Diocesan Committee on the Nation-wide Preaching Mission

A MISSION," says Fr. Bull, "is a special effort to convert souls to God. It is a concentration of spiritual effort upon one place for a short time."

The general acceptance throughout the Church of the call of the Joint Commission for a Nation-wide Mission will mean the concentration of spiritual effort for the conversion of souls to God for a specified short time, in the great majority of the parishes and missions of this whole Church. Obviously an enterprise of such high purpose, of such noble adventure, demands adequate preparation, and the time is short.

The Nation-wide Mission is a call to the clergy of this Church to do work to which most of them are unaccustomed. The great majority of our clergy are earnest preachers, but only a small proportion of them have ever conducted a mission; perhaps the majority of them have never thought they could. Nevertheless, the call has now come, with the high sanction of the General Convention, to the parish clergy, to become for a certain time missionaries. They must, if the Mission is to be nation-wide, do work that heretofore has been done by men of special gifts and special training.

My purpose in this paper is to show that the clergy can prepare themselves and their parishes for the effective carrying out of the plan for a Nation-wide Mission, and so share in the blessings of the greatest movement (in my judgment) ever initiated in this Church.

At the outset we are met with the question, who is to conduct the Mission in *my* parish? The question must be answered, and satisfactorily, or the Mission will not be held. The trained missionaries will be in demand for the great parishes and the great cities. The Nation-wide Mission must be conducted by the parish clergy. How shall the clergy be distributed for this work?

At first thought it would seem that such a detail could be arranged by a central authority, the Bishop of the diocese, or a special committee who might arrange a simultaneous exchange of parishes. This plan is open to two grave objections; first, that the parish priest might be unwilling to leave the selection of a missionary for the flock entrusted to his spiritual care to any other person; secondly, that a one-man mission is by no means so effective in spiritual result as a mission conducted by two. Our Lord sent His missionaries by twos.

Would some such plan as this solve the difficulty? Let the clergy of a diocese resolve that this Mission shall be conducted by the diocesan clergy without outside assistance except as such assistance may be mutually received and given.

Secondly, let the clergy group themselves into twos, or better, into threes. If into twos, let A and B spend half of the mission period in a mission in A's parish, and half in B's.

If into threes, let A and B go to C's parish, B and C to A's, and A and C to B's. Either arrangement is open to the objection that each parish will be left for the period of one mission without pastoral care. I think the advantage of having the Mission conducted by two men far outweighs the objection, and the careful preparation of the parish lay reader will so provide for the services in the interim that the benefit of the Mission will not be lost.

The first step in the preparation of the parish priest to be a missionary is the acceptance of the call. Say, "God calls me, through His Church, to undertake the high and holy enterprise of a mission for the definite purpose of converting souls to Him. I do not seek this mission, it is put upon me by authority that is from Him. Therefore I give myself to Him that He may use me as He will in this work." "Not by might nor by power, but by My spirit, saith the Lord of Hosts." "Our sufficiency is of God, who also hath given us of His Spirit." "There are diversities of gifts, but the same spirit." The Nation-wide Mission plans to use all the diverse gifts of all the clergy in a united effort, under the One Spirit, to convert souls to God.

This work cannot be done without a definite campaign of prayer and study.

(a) From now on, every clergyman should give himself to definite prayer that the Spirit of the Lord God may be upon him to make him a minister in the "Ministry of Conversion," and first of all in the conversion of himself. Fr. Bull says,

"Conversion may be defined as that change, gradual or sudden, by which God becomes the center of our life." Conversely, we shall say (shall we not?) that the unconverted life is that which is centered in self. How many and subtle are the temptations to a self-centered, rather than a God-centered life, every priest knows to his bitter sorrow.

If the Nation-wide Mission converts the clergy, its blessings will be beyond price. With a clergy supremely loving God, willing above all else what God wills, miracles of conversion can and doubtless will be wrought, as in a new Pentecost.

(b) Supposing then the acceptance of the call to be a missionary, and the definite setting of himself to a work of prayer, one aim of which shall be his entire conversion to God, how shall the parish priest, who has never conducted a mission, equip himself for the task?

The problem is not that of the preparation of a course of sermons, but of equipment for a definite ministry. This Mission has been described as a "Nation-wide Preaching Mission." If it is nothing more than a *preaching* mission, it may as well never be preached. Our purpose is not to draw crowds to hear us preach, nor will our aim be attained when people stand up to be counted, sign cards, or file by to grasp us by the hand. Our ministry will be directed to this sole purpose, viz., to bring each soul to "that change, gradual or sudden, by which God becomes the center of our life." In this Church, that purpose will not be fulfilled until each soul is brought to the sacraments and set squarely in the way of the sacramental and sacrificial life.

Certain studies will help us greatly. In the Bible, those records narrating the great conversions, as in the cases of Moses, Jacob, David, Isaiah, the first disciples, Mary of Magdala, Saul of Tarsus, and the great appeals of Christ and His Apostles, whereby souls were won. Certain manuals* should be carefully studied, as *The Ministry of Conversion*, by Canon Mason, *The Missioner's Handbook*, by Fr. Paul B. Bull, *Taking Men Alive*, by Charles G. Trumbull (studies based on the work of his father, H. Clay Trumbull), the little booklets published by the O. H. C., notably, *How to Conduct the Catechism* and the *One Hundred Questions and Answers*; *The Ministry of Preaching* and *The Ministry of Catechizing*, by Bishop Dupanloup; biographies of great missionaries, and sermons by Bishop Brent, Fr. Figgis, the Bishop of London, and Fr. Waggett, and many others, in addition to the volumes mentioned, by Dr. Freeman, viz., Jowett's *Passion for Souls*, and Stewart Holden's *Price of Power*.

Preparation must also be made for ministering to individual souls and relieving burdened consciences. A good mission will result in the missionary being brought face to face with the tragedies, griefs, and sins of the community, and he must not fail any soul that comes to him for help. I am not speaking to the trained missionary, the experienced confessor. He will know what to do. Many of us, however, will not know and will shrink from this ministry. Nevertheless, it will be forced upon us and woe to us if we are not ready. The chapters dealing with this subject in Fr. Bull's and Canon Mason's volumes are very valuable. As Fr. Bull well says, "There is no room for 'schools of thought' on this subject." It is the case of the physician needing to be ready to use the means of healing. Remember, there is no question as to the need of confession; the only question is, as to an enforced and formal confessional. No such question arises here, but only the practical question of helping penitent souls to find their way home.

If opportunity offers for the "Children's Mission," it should not be neglected. This will require most careful preparation.

* Mason, *The Ministry of Conversion*, 90 cents, Longmans.

Bull, *The Missioner's Handbook*, \$1.40, Clarendon Press.

Trumbull, *Taking Men Alive*, cloth edition 60 cents, paper edition 40 cents, Y. M. C. A.

Fr. Huntington, O.H.C., *How to Conduct the Catechism*, 5 cents, O. H. C.

Fr. Huntington, O.H.C., *100 Questions and Answers for the Catechism*, 5 cents, O.H.C.

Bp. Dupanloup, *The Ministry of Preaching and The Ministry of Catechizing*, \$1.50 each, McVey.

Several volumes of sermons by Bishop Brent, Fr. Figgis, the Bishop of London, and Fr. Waggett.

Jowett, *Passion for Souls*, 50 cents, Revell.

Holden, *Price of Power*, 50 cents, Revell.

Jones, Spencer, *The Clergy and the Catechism*, \$1.00, Skeffington.

aration in every particular, and the missionary cannot afford to neglect any detail. The method described in *How to Conduct the Catechism* (O.H.C.), is practical in every respect. Valuable works on the same method are Spencer Jones' old book, *The Clergy and the Catechism* (based on Bp. Dupanloup's *The Ministry of Catechizing*) and *The Catechist's Handbook*.

To a missionary who has sympathy with children, who will take the necessary pains in preparation, the hour of the Children's Mission will be an hour of refreshing joy.

In preparing for the Mission, the mission priests should meet and pray together, and lay out the scheme of the Mission on the line of a definite theme. The subjects for the sermons and instructions to be given at the Mission Service at night should be carefully planned with a view to unity in variety, and progress toward a climax, and all the exercises of the Mission should contribute to the development of this theme, yet in such wise as to avoid rigidity, and afford sufficient flexibility that every circumstance arising in the course of the Mission may instantly be taken advantage of. The missionary must be prepared for emergencies, for chances (to speak from the human view-point), for opportunities unforeseen and exigencies unprepared for, for empty churches or full churches, for a receptive or an apathetic audience, for all sorts and conditions of men, and always must he have the consciousness of mission, intense fervor, and a determined though always Spirit-guided will.

For, whoever else may come to the Mission, two persons will surely come—Satan and the Holy Ghost. St. Paul's mission to Athens is instructive; some mocked, others said, We will hear thee again of this matter; but some believed, among the which was Dionysius the Areopagite.

If I have dwelt long upon the preparation of the Missioner, it is because the Nation-wide Mission must for the most part be preached by inexperienced missionaries.

Preparation of the Parish The preparation of the parish for the Mission, though its importance is almost as great, need not detain us so long.

Each parish priest must prepare his own parish. The preparation will be remote and proximate. The remote preparation should consist of at least reading to the congregation the call to a Nation-wide Mission issued by the Joint Commission, the announcement that, God willing, this Mission will be held in the parish, a statement of the purpose and nature of the Mission, and a call to the people to pray daily for God's blessing upon it.

Between now and the resumption of full activity in the fall, the parish priest should plan the method whereby each person, each family, each parish organization, may take part in the preparation and in the Mission itself.

Early in the fall the whole matter should be laid before the parish. The people must feel that the Mission is their Mission. "Unless the faithful laity realize that the Mission is their great opportunity for saving souls, the Mission is not likely to have much influence on the parish as a whole" (Fr. Bull).

Beginning with October, at the latest, the active preparation should be pushed with vigor. Above all else, get every one praying for the mission. "The more prayer has gone before the work, the more blessing may be expected to follow" (Canon Mason). Prayer circles should be formed to meet in different homes.

Such organizations as are usual in our parishes should be especially instructed for personal work, both before and during the mission. Emphasize in every way the ministerial responsibility of the laity. Arouse a feeling of expectancy but do not preach an advance mission.

As the time draws near, advertise, create public interest, keep it before the mind of the people of the community. If a member of the "Ad Men's Club" is in your parish, make use of his experience and wisdom.

Organize the workers so that every home in your community may be visited and personally invited to "Come to the mission." Use cards of announcement and invitation, and have them simple, direct, clear, and attractively printed. Take advantage of every situation and circumstance. If prejudice exists against the Church, perhaps we can get our honest opponents to praying for the conversion of Episcopalians, a most suitable prayer if conversion be "that change gradual or sudden, by which God becomes the center of our life." We all need to be converted and to be daily converted more and more.

Beware of playing up the personality of the missionary or

missioners. It is an almost fatal mistake to lay stress upon the eloquence or success or standing of the mission preacher. Let the people know who he is, but let expectancy wait upon the Spirit of the Lord.

Train some tactful souls to be always alert during the mission for any opportunity of personal work that may arise, cordial greeting, a word of sympathy, procuring a personal interview with the missionary, in short, to be soul winners.

May I venture to suggest in closing, the theme for the Nation-wide Mission? Should it not be in every instance, a mission of the Love of God? In his chapter on "How Our Lord Worked," Chas. G. Trumbull says: "Always His enduring purpose seemed to be to convince men and women that they were dear to Him and to the Father just as they stood; faulty, sinning, unworthy, discouraged, or hopeful, it mattered not if they would but let Him come close alongside."

THE WONDER WORKER

A boy, his flaming fancy's eyes
Were dazzled with delight to see
Achieved, far off, his fond emprise—
His God-appointed destiny:
He saw himself in manhood's prime
The master spirit of his time.

He stood the favored few among
And towered high above the rest
In deeds that thrilled the common throng,
In works by all esteemed the best;
Wealth flowed to him and loud huzzahs
Of waxing fame and world applause.

He spoke and prince and potentate
Were kindled by his pungent word;
He led the councils of the state,
And mart and hall his message stirred;
In wisdom's lore new gems he sought,
The rarer truth and riper thought.

A miracle indeed he viewed
Across the years, imagining:
His bounty fed the multitude
And blessing rained on serf and king;
And, magnet-like, his potent mind
Raised to contentment all his kind.

* * * * *

A man, he walks the humble way
And ministers to human need,
His anxious task from day to day
An ever-growing flock to feed;
And here, with later grace instilled,
He finds his brightest dream fulfilled.

He stands the city's surge within,
A brother to the seething crowd—
The rebel folk in love with sin,
The weak and poor, the strong and proud,
Their helper, he, their guide and friend
In youth and age, and age's end.

He speaks and drops the golden seed
Whose harvest glistens evermore;
He probes the homes of waste and greed
And takes the Christ from door to door;
In darkened den and lure obscene
He tracks and saves the Magdalene.

O, miracle, indeed divine!
His tender word true healing brings;
Where wrong has racked the soul supine
His balm restores it, and it sings;
Where hope's sweet bloom would droop and die,
He lifts the sad heart heaven high!

JAMES C. McNALLY.

No duty, however hard and perilous, should be feared one-half so much as failure in the duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are really encountering a far more serious condition than that which they evade. It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us; but if we fall out of the line of obedience, and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's providence, and cannot escape the consequences of our failure.—J. R. Miller.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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WORK OF THE CHURCH COMMISSION

THE question is sometimes asked, not only by outsiders but by its own members: Just what is the Joint Commission on Social Service accomplishing? With the idea of answering this query an accompanying report has been prepared by the Secretary giving the facts of achievement in summaries and statistical tables, of which the few preliminary pages of the text are an interpretation. In the words of Secretary Crouch:

"The lack of sensational progress in the Commission's propaganda is to be explained in terms of a steady and consistent effort to build up a social *clientele* in the Church. Social agencies of other communions in this country have perhaps attracted a wider popular attention by reason of special investigations of social and industrial conditions and more or less striking pronouncements. No social agency of any communion, however, can, we believe, point to a fuller record of systematic organization and education of its immediate constituency with a view to later more effective social action."

The development of this policy of the Commission outlined practically from the beginning of its active work is set forth in the six months' record contained in the report.

WORK IN SOUTHERN FLORIDA

The missionary district of Southern Florida has not taken up any active "social work" in the particular meaning of that term. It has a school for girls which enables them to get a good education in a fine climate for very little money. This in a broad sense is a wonderful social help to the communities from which these girls come. This is at Orlando. It has a home and hospital in the same place in which much work is done free for the benefit of people who could not get otherwise the best medical treatment and nursing. It also provides a home for helpless old people.

In Tampa the Rev. A. E. Cornish has been asked to superintend the Charities Association work. The work was in wretched condition when he took charge last November. Since then the chief industries of the city have suffered very much and thousands have been thrown out of employment, especially in cigar making and phosphate rock mining and shipping. By systematic work the thousands have been fed and the situation held well in hand against many difficulties. Mr. Cornish succeeded in getting many new subscribers. Then when the rush became too great he opened up two other distributing points among the Latin people who live here and who were the greatest sufferers on account of lack of work in the great cigar factories.

Besides the regular work of feeding and investigation common to all associated charities work, Mr. Cornish has a lodging house for men out of employment, where they can stay two nights free and receive two meals a day free while seeking employment, and after the two days they must pay fifteen cents a night and ten cents each for the meals. He has also gotten the real estate men to let him utilize vacant lots for gardens, he paying twelve and one-half cents an hour for work done on the gardens. He hopes for returns in vegetables. This has given employment to a large number of men and been the means of their finding permanent employment. "This gives self-support," in the words of a correspondent, and adds dignity to the whole charity system.

WORK IN TENNESSEE

The Tennessee Social Service Commission strongly advocates that all marriages in Tennessee shall be solemnized by an ordained clergyman of some religious body; and has reported adversely on a resolution providing for the endorsement of the requirement of a physician's health certificate before the solemnization of matrimony. The Commission reports that Calvary Church, Memphis, is doing an effective service work among the newsboys of that city. There is an organized club which meets regularly in the basement of the church, the boys

conducting their own meetings. A gymnasium has been fitted up and is generally used. Since the organization of this club, the boys have become more amenable to discipline and there has been a noted change for the better in their conduct upon the streets of the city; those in charge of the work have co-operated with the city officials and the newsboys are now subject to proper regulations as to age and hours. As yet no religious instruction is attempted, but in time along that line some work will doubtless be possible. Calvary Church also does an organized work among small girls of the down-town section, in which sewing is taught and other useful occupations.

WORK FOR BOYS

A faithful Churchwoman writes that she has been watching and reading with deep interest of all the various forms of activity in matters of social service and how the Church is reaching out to solve the problem of our boys, especially those who come to large cities for work, and those who have no opportunity to see anything but the poorest and lowest kind of life. "They live in pent-up quarters," she points out; "for recreation at night they must go out, and the picture show or pool room is the first to present itself. There is nothing for them to do." Each city, she suggests, ought to have a St. Andrew's Lodge, consisting of dormitories, dining-room, gym and game room, living room, and writing room or library, so that boys when they come from business will have pleasant and sociable surroundings in the evenings, engaging in games and gymnastics or music. "All boys love to sing and when some boys can play the boys all take up the strain; and the meeting at meal times of the same faces soon makes it seem like home coming. All this helps to open a new avenue of development, for each comes in contact with many types of boys and learns to fit in, creating a very cordial spirit among themselves. I wish it could be tried in connection with our Church, connecting it with some well-equipped parish house. The same equipment of gymnasium, library, etc., would do double duty and be the means of overcoming so much reticence in boys coming in contact with the Church. They seem to think it is not for them. If this plan could be worked out the boys would naturally, from contact with the brotherhood and social life of the parish house, overcome that spirit of feeling afar off."

A MOST INTERESTING report on mining conditions in the Province of Washington was prepared by the Rev. Robert Johnston of Bethlehem for the Provincial Social Service Commission. In regard to moral conditions Mr. Johnston said that he was not prepared to say that they were bad. They were certainly better than one could expect. So far as his observations went they are better than in the Dutch sections of Pennsylvania. "There are many patches so-called where often a considerable degree of comfort is in evidence—porches, and gardens and flower beds; others are very depressing."

A LIST of congresses, conventions, and conferences of religious bodies and of social movements to be held in connection with the Panama-Pacific Exposition has been issued by the Federal Council of the Churches (105 East Twenty-second street, New York).

A DAWES HOTEL to provide clean beds and good food for the unemployed is to be erected in Boston by the Rufus Fearing Dawes Hotel Association, to be modelled on the Chicago hotel of the same name.

A FEDERAL BUREAU of health was unanimously demanded by the Southern Sociological Congress at its recent meeting in Houston.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONFERENCE

To the Editor of *The Living Church*:

IN the issue of June 26th of the *Southern Churchman* is a letter which gives ample cause for the attitude of those who have opposed the action of the Board of Missions in reference to the Panama Conference. While the writer states that he is not the spokesman of the Board of Missions, yet he thinks he can answer Dr. Manning's reasonable question as to why the Board took its action. He says, "The Board of Missions must have realized that the time had come to align our Church definitely and positively with Pan-Protestantism. The Board only voiced the profound conviction of our Church, a conviction that has been rapidly growing for nine or ten years. The Oxford Movement has, for half a century, obscured the vision of our Church."

There are probably a great many in the Church who would endorse these statements. And there is a very large number who would absolutely refuse to endorse them. The question is, is the Board willing to adopt this position as its own, and, even if it were willing, has it the right to commit the whole Church to such a choice as the correspondent believes it has done by its action? Has the Board a moral right to take action which would "align our Church definitely and positively with Pan-Protestantism"; and in so doing would the Board be "voicing the profound conviction of our Church?"

I am deeply interested in missions. The records of the Board will show that we have always largely over-paid our apportionment. It cannot therefore be said that we are putting difficulties in the way of the Board. We have always tried earnestly to lessen those difficulties. In the present instance, in spite of Mr. Stirling's kindly letter of explanation, we consider that it is the Board which has taken uncalled-for trouble upon itself.

Possibly the Church may wish to be definitely lined up with Pan-Protestantism, as the writer thinks. I do not believe it; but if it did, is the Board of Missions the constituted authority to do the lining-up? As long as the Board adheres to its announced intention, agitation of the matter would seem to be in order.

Christ Church Cathedral, Louisville, Ky., July 6th.

CHARLES EWELL CRAIK.

To the Editor of *The Living Church*:

EVEN another oar, to use Dean Bell's expression, is hereby dipped into the muddy water of the Panama conference. I am one of those who wish to express themselves as unalterably opposed to any Church participation in this affair, whether official or otherwise; but here is just one more suggestion.

We have had a great deal of controversy; it is perfectly natural that we should. Now why can we not do something a little more spiritual? I have just written to Fr. Burnett, suggesting that this matter be made a topic of intercession. Perhaps it will appear in the C. B. S. Intercession Leaflet. At any rate, why cannot we all make this difficult question a matter of prayer? Perhaps we will accomplish more than we will by writing letters.

Sincerely yours,

T. M. BAXTER.

Chicago, Eve of St. James' Day.

To the Editor of *The Living Church*:

MAY I ask to correct what perhaps was an evident misprint in the letter which you published in your issue of July 17th? In speaking of "interdenominational policies," your printer represented me as writing, "it is these which inspired the hope of unity and enthusiasm among ourselves." I really wrote in the opposite sense.

It is precisely the burden of our witness, if we are to be true to our Faith, that we cannot recognize as Churches, with which we may comfortably align ourselves, those separately organized denominations whose members we must recognize, and indeed often revere, as Christians. Our policies should be built on this foundation.

Boston, July 24th.

H. P. BULL, S.S.J.E.

ENTANGLING ALLIANCES IN RELIGION

To the Editor of *The Living Church*:

AS a nation we are exerting every effort to be neutral toward the warring nations across the sea. If we took the side of one of these powers as against another, we would not only cease to be neutral, but we would be unwise, and in all probability

have the enmity of the power we oppose as a menace for some years to come. We certainly would lose our place as a peace-maker between the belligerents. So far we have maintained the position of *Americana libera sit*.

It is just that position the American Church should maintain between the powers of Romanism and Protestantism in the religious world. We should maintain our neutrality, if we are to be a potent factor for peace. There are many ways in which we can deal with these two opposing powers without siding with one or the other. Evidently, the Panama Conference is not one of these ways. It is not on a high enough plane to enable us to maintain our neutrality. When we enter a conference that has as one of its purposes the conversion of Roman Catholics to Protestantism, we cast our die with one of the belligerent powers of Christendom as against another. We side with ultra-Protestantism as against Romanism. Have we not a higher mission for conference than that? Let us be free from entangling alliances on either side, then our position as a peace-maker can be maintained. It is well that we should have conferences on all sides, but they should be upon such a plane that good will come out of them instead of evil, understanding instead of misunderstanding. To be helpful we must be neutral, and that will always be, if we maintain the position that *ecclesia Americana libera sit*.

Yours sincerely,

EDW. S. DOAN,

Rector of St. George's.

Louisville, July 20th.

DISCIPLINE IN THE CHURCH

To the Editor of *The Living Church*:

WITH the wishes for a more active discipline in the letter signed John Cole McKim, printed in *THE LIVING CHURCH* July 17th, I feel strong sympathy. My own experience in the matter of discipline with that much abused class, Bishops, is so unlike the case there given that I am moved to give it. Is his or mine the normal experience?

To be sure, in my thirty-eight years of priesthood, I have not had the question of the burial of a suicide brought to me. All cases have concerned marriage and divorce; but I fancy that people are as sensitive and ready to be offended by discipline in that as in question of funerals.

To five different individuals, each at the moment my Diocesan, have I gone about a case of discipline. None of them ever suggested that they thought the discipline of the laity was overdone amongst us. To some I went several times. All, either in express words or necessary implication, seemed to regret that discipline was so seldom enforced. Only once was a word said that failed to show active sympathy with what I had done. One did once say that had I asked his advice before acting he should have said, "Don't do it, for it is inexpedient"; but as I had acted, he said he should not overrule me; I was on the ground and should be able to judge how wise or unwise my act had been; and I too should have to meet the consequences.

One case I remember with great thankfulness. A parishioner of mine, against my expostulations and warnings, had married a divorced woman. I sent him by registered mail (so that I should have his written receipt for the letter) a letter to ask him not to present himself for his communion as I should refuse him, telling him I should send a copy to the Diocesan and that he could appeal to him if he thought I was wronging him. The Bishop wrote that he should stand by me. Naturally I asked, "How? I had thought of writing the rectors of the city parishes to refuse him also should he appear. Have you anything better to suggest?" I urged a pastoral letter to the clergy and to the individuals concerned saying so much. The reply was: "I shall think very seriously over what you say." And in due time I got a copy of his letter on the lines I hoped for.

To the question, "Why is it that the discipline of the Church (not their personal and private discipline) is not more faithfully administered by many of the Bishops?" asked in the letter printed July 17th, I venture to reply, because the Bishops are chosen from the priests, and so long as laxity of discipline is the ideal prevailing in the minds of those who elect the Bishops, can one be surprised at a failure now and then of a Bishop to uphold the one who moves for discipline. Surely we must work to bring about a healthier public opinion on the subject everywhere, among Bishops, priests, deacons, and laity. I have acted every time I have been called on by circumstances; so far my conscience is clear. But I have not tried to form public opinion as I might.

D. CONVERS.

LITURGICAL ENRICHMENT

To the Editor of *The Living Church*:

OUR Prayer Book needs no "revision," for it contains no false statements. But it is greatly capable of "enrichment," and this can be done without "involving the faith and doctrine of the Church" (General Convention instructions). I have studied Liturgies of all kinds, ancient and modern, for the last thirty-five years, and I realize by comparison the weakness of our Communion office, and with many others I long for something that will give it more devotional life and enthusiasm. The Communion office is the inmost sanctuary of Christian worship, and should be filled with the fervent spirit of worship. Many are now interpolating passages of Scripture about Holy Communion, and such interpolations are recommended by professors in some of our theological seminaries, in order to get what is now lacking. It is better to legalize it than to have the custom go on unauthorized.

Let us have, at least as an alternative for the Ten Commandments, the Beatitudes, with the response after each, as given in Bishop Jeremy Taylor's "Form for the Administration of the Holy Communion."

Incorporate in the *Ter Sanctus* the words, "Blessed is he that cometh in the name of the Lord," as in most ancient forms, and in some of the sects.

Follow the *Ter Sanctus* with a Eucharistic hymn in the words of Scripture, as, for instance, the following:

"I will wash my hands in innocency, O Lord: and so will I go to Thine altar.

"I will go unto the altar of God: even unto the God of my joy and gladness.

"I will take the cup of salvation: and call upon the name of the Lord.

"I will pay my vows unto the Lord: in the sight of all His people.

"O taste and see: that the Lord is gracious.

"For He satisfieth the empty soul: and filleth the hungry soul with goodness.

"Praise the Lord, O my soul: and all that is within me bless His holy Name.

"Praise the Lord, O my soul: and forget not all His benefits."

Put the Prayer of Invocation before the Consecration, and improve it after Jeremy Taylor's Form, with the *Amen* by the congregation as there given. Better ask that what follows will be "blessed and sanctified by God's Word and Holy Spirit," than to ask that the Word and Holy Spirit bless and sanctify what has already been consecrated by the Word.

Put the Prayer of Humble Access after the present Communion hymn, and as a preparation for reception. It seems inappropriate to ask God to "grant us so to eat the flesh . . . and drink His blood," before it has even become that sacramentally by His "Word and Holy Spirit."

In the Confirmation office, at the Imposition of Hands, let the Bishop say: "I sign thee with the sign of the cross, and lay mine hands on thee in the Name of the Father, and of the Son, and of the Holy Ghost. Defend, O Lord, this Thy child," etc. Let it be a real confirmation by the Bishop, instead of a prayer over the candidate.

Cheraw, S. C., July 15, 1915.

J. S. HARTZELL.

THE RECENT APPEAL FROM NEWFOUNDLAND

To the Editor of *The Living Church*:

LET me supply the background for the letter headed "Needs of an Arctic Missionary," signed "N. G. Vivian, Mission Priest," at St. Anthony, Newfoundland, in your issue of July 17th. I never met him on the two short visits I paid to St. Anthony, after longer visits to Battle Harbour on the Labrador (for the "live-heres" never omit that "the").

When going north on the S. S. *Home* I enjoyed a long talk with his nearest clerical neighbor whose work ran along the west shore of the island. I learned how the latter could go the whole length of his mission on the steamer; go ashore, hold a service, visit, teach, baptize, and marry as need might be; and then walk back, sometimes get a "lift" in the fishing boat of someone or other. Churches, school chapels, and private houses served for services.

"How far will you have walked when you get back to Bonne Bay?" I asked.

"Cannot say exactly; anyway 120 miles; probably about 160."

"But in winter? I suppose you have the dogs pull you on a sled?"

"If I can get them. Yes, indeed!" And his indescribable smile of amusement told me that my question was much as if I had asked the poorest missionary here: "Which of your automobiles do you use in parish visiting?" The age when missionaries are literally "Christian soldiers marching as to war" has not yet ended. And volunteers are yet ready to live a life comparable in its dull strain of physical hard work with a semi-occasional gleam of romance to those serving in an army.

The self-denial and restraint of that letter are evident since the only reference to a well advertised charity is one sentence, "Some

of you will know that this is the headquarters of the Grenfell medical mission." He knows as well as I do that Dr. Grenfell is wonderfully successful as one who gathers much money for his charities, whatever may be his deficiencies. And some of that money is given by enthusiastic Church people under the impression that the orphanage and hospitals are as strong religious agencies to help the Church of England as if they were managed by one of our Sisterhoods. In point of fact they are philanthropic, humanitarian institutions, whose religious influence, as far as they have any, is towards undenominationalism.

The mistakes due to the word "Missions," which my own ears have heard in England, on the Labrador, and in this country as far west as Chicago, may not be Dr. Grenfell's fault; but are certainly the misfortune of any poor mission priest who wishes to get a motor-boat to do parish work from St. Anthony, Newfoundland.

D. CONVERS.

THE PENSION FUND AND THE GENERAL CLERGY RELIEF

To the Editor of *The Living Church*:

PERMIT me to contribute a few thoughts to the discussion of the proposed Pension Fund. What I have in mind refers specially to the General Clergy Relief, which has done, and is doing, and should continue to do, most efficient work on its own lines: reaching out a helping hand when it is needed and where it is needed. How urgent and how constant is the appeal for immediate relief, aside from any pension feature, none can tell (and they will not) but those who are burdened with the administration. And someone might well express what thousands feel—hearty appreciation of its successful work and that of its able and devoted secretary. We are often told in diocesan conventions of the failure of charitable methods in clergy relief. There is good authority for the statement that "Charity never faileth." The General Clergy Relief is a good illustration; it will be a better one when the Church shall have given thought and interest to this vital subject in larger measure. By all means let us have an equitable pension scheme, if that be possible. But let the General Clergy Relief go on with its good work. The funds in its hands have been given—a large part by good men and women now in Paradise—for a definite purpose; certainly not for compulsory life insurance.

We may be wrong, but we cannot help at least raising the question of the moral right of any legislature to authorize, or of a body of trustees to allow, the giving over of a trust-fund, accumulated by donations and wills for a certain clearly-defined and well-understood purpose and administration, for something altogether different. To some of us it seems like exchanging true Christian benevolence for common worldly business.

HERBERT J. COOK.

St. Stephen's Church, Beverly, N. J., July 8, 1915.

THE NATION-WIDE PREACHING MISSION

To the Editor of *The Living Church*:

IN arranging for the Nation-wide Preaching Mission we are meeting situations which will defeat it if not overcome.

1. Some rectors are asking their vestries if they may hold it, and are told it is not expedient. What have the vestries to do with it? The General Convention has ordered the mission. The clergy are to lead off. Besides, preaching is part of the pastoral office. Why ask the laity if we may exercise it? Given the place it remains only to do it.

2. Some of the clergy are planning this mission as they do their Lenten work, by engaging a number of preachers. A mission must be constructive to have any lasting effect. This is not possible with different men because there will be no unity in their work. This is why Lent generally amounts to nothing. Constructive work can only be done by one man or by two working together. The managers of Chautauquas know this, therefore the morning lectures, which are the backbone of the Chautauqua, are delivered by one and the same man.

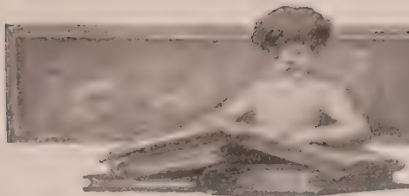
3. Others again say Advent is too far off to think now about the mission. Preparation is essential to such work. Men of experience insist on it. The Holy Cross fathers require a year's preparation on the part of the parish. There should be months spent by the faithful in prayer, fasting, and pleading of the Sacrifice of our Lord, plus a lot of judicious advertising, if this movement is not to be a flat failure.

The editor of the *American Catholic* in the July number points out our chief difficulty, viz., the dearth of missionaries. He says it will take four thousand men and we have not a hundred now qualified. He suggests that the clergy preach their own missions and remarks that this is not ideal but is probably the only solution of the problem. We would add that this would also avoid the danger of making a mistaken choice of missionary and leave the rector present during the mission.

As for not being qualified: there are four months in which to get ready. The work does not call for unusual gifts. The Spirit of God will be the efficient cause of any good which may come of the movement. He has called us to the work; let us get in touch with Him and do our best.

G. H. SHARPLEY.

Corry, Pa.



LITERARY

CIVIC PROBLEMS

The City Manager—A New Profession. By H. A. Toulmin, Jr. New York: D. Appleton & Co. \$1.50. National Municipal League Series. Edited by Clinton Rogers Woodruff.

This volume comes very early, considering the fact that the commission-manager plan of government is only two years old and the "new profession" is still in its infancy. The book, nevertheless, will be very serviceable during the next few years, for it brings together in convenient form all the material that is available at the present time as to the workings of this latest scheme of government. The history of this form of government, a study of the charters, and the story of the early successes of the plan are fully treated. Most of the material is based on the results in Dayton, which was the first real city to adopt the plan and is still the largest operating thereunder.

Included in the volume is the report of the National Municipal League's committee on the subject and the summary of the early workings of the plan as described by the Dayton bureau of municipal research. The significant parts of the charters are also included, together with explanatory diagrams.

The book is not written for the political scientist so much as for the layman, and to the chamber of commerce or civic association which undertakes to look up the subject of the commission-manager form of government this book will appeal very strongly. The volume is as complete as any book could be at the present time and is thoroughly accurate and reliable.

RICHARD S. CHILDS.

MUNICIPAL FREEDOM is the title of an effective book on city government leading through commission government to the city-manager form. It is by a promising Indiana man—Oswald Ryan—the one-time winner of the National Municipal League's Baldwin prize. That so good a book should come out of Indiana is a source of encouragement, for that state has been peculiarly backward along not only municipal but also along general political lines. The book is short, concise, well argued, and contains a strong introduction from the pen of President Lowell of Harvard. (Doubleday, Page & Co., 75 cents.)

HISTORICAL

Port Royal and Other Studies. By the Rev. Henry Thornhill Morgan. Longmans, Green, & Co. \$1.20 net.

As a memorial to the late Henry Thornhill Morgan seven studies in the Port Royal Movement, selected from his writings, are here reprinted. These studies have all appeared from time to time in English Church periodicals, and have won for themselves an assured position in the rather limited literature on the subject, available to English readers, that can lay claim to possess serious value.

The author was probably more widely read in the history and literature of Port Royal than any other man of his day in England. Unfortunately, his sympathies are occasionally permitted to appear so strongly in evidence as somewhat to impair the critical value of his work. He approaches the subject frankly as an Anglican priest, and with an eye to contemporary problems in the Church of England.

Port Royal and the leaders of its remarkable movement will always exert a powerful fascination, and any serious attempt at interpretation must always be welcome. To Churchmen, especially, such an attempt to interpret the great reform movement in the Church of France by one who himself had no unimportant part in the life of the Church of England for the last half century, will be of real importance.

The book is prefaced with a Biographical sketch by the Rev. R. J. Mackay of St. Martin's, Edinburgh, and has an appreciative "Postscript" by the Rev. E. F. Russell of St. Alban's, Holborn.

BIOGRAPHY

The Life of One of God's Saints: Sister Sarah. Compiled and Edited by a Kinsman. With an Introduction by the Rev. Harrison B. Wright. Milwaukee: The Young Churchman Co. Price \$1.25; by mail \$1.35.

"God's saint," truly! A life of more complete self-surrender and gift of all to God could scarcely be imagined. After early experience in a humble home where she filled the mother's place to younger sisters and brothers, Sarah Kirke began her devoted service to other suffering children. Guided by an earnest priest, she learned the old faith and sacramental gifts of the Church, and in the strength of these bore the almost crushing toil of later life.

After taking the three vows of Religion, Sister Sarah dedicated

herself to God in the care of His suffering children. The first home which she established was in an old, scantily furnished house in West Philadelphia. Only one living with God could have borne the burdens of this time, single-handed cooking, cleaning, nursing helpless cripples, and daily walking miles to beg food and bring it home.

In 1891 Sister Sarah was asked to establish a new work of charity in Brooklyn. Her arrival in the dreary, almost empty house sounds like one of Santa Theresa's arrivals at a new foundation; only Santa Theresa was accompanied by consecrated women to help her, while Sister Sarah had with her only three nearly helpless crippled colored children. She bought biscuits, made tea in a tin cup, laid the children down to sleep on some straw, and herself sat through the night, planning for the future, believing that God, who had called, would sustain her and bring blessings to suffering children. From this beginning grew the noble charity of St. Giles-the-Cripple, now St. Giles-in-the-Fields, where many hundreds of neglected and diseased children have been healed, sent out to useful, happy lives, after being brought into the fold of the Church.

The Young Churchman Company presents this book in handsome paper and print with pleasing and interesting illustrations. Few can read, without shame for their half-hearted gifts to God, of this woman who loved much and gave her all to her Lord. S. A. R.

CHRISTIAN ETHICS

The Adequate Norm. An Essay on Christian Ethics. By Arnold Hamilton Maloney, M.A., B.D., Vicar of St. Philip's Church, Indianapolis, Indiana. C. E. Pauley & Co., Printers. 163 pp. Price \$1.00.

The supremacy of the Christian Religion is a favorite and inspiring theme for the apologist. In the present instance it has received special treatment in its relation to social progress.

The writer of this book believes the present age to be little interested in dogmatics, but much in morals. Maintaining that there exists a fundamental unity in all religious and moral theories of life, he subjects a number of representative forms of life to an acute criticism which reveals their inadequacy to meet the universal demands of all classes, peoples, and ages. Their insufficiency lies in their fragmentary hold of the truth, not alone in their positive error.

The synthesis of all that is contained in them is gathered and unified in Christianity, which is possessed of inspirational ideas and ideals which are capable of universal acceptance and can supply universal need.

In our modern life there are, salient factors which curtail the full expression and experience of the best type of life. Stated in general terms those can be briefly classified under three heads, namely, the Economic, the Social, and the Personal. For the ills which spring up in these directions Christianity is the solvent. It cuts at their very roots. It does so through its ideals. The adequacy of the moral ideal is to be found in its character building power. Christ's doctrine of the worth of the individual and His emphasis upon the law of love inaugurated the beginning of a reign of true brotherhood which finds expression in the kingdom of God. But the kingdom of God is something more than a condition of happiness, rather is it a state of blessedness resulting from actual goodness both personal and social. The author is chiefly interested here with the kingdom of God on earth, which he holds can only come through "social progress guided by the Christian religion," through which is communicated the teaching and example and life of Christ. A. T. G.

DEVOTIONAL

ONE HARDLY EXPECTS in war time a great demand for books which deal with the contemplative life; yet in a way it is a relief to turn from the news of strife and turmoil to the quieter paths which lead to spiritual peace.

Miss Evelyn Underhill's latest book, therefore, is not inopportune. In its preface she says that "in such a time of conflict and horror" the book, written in the last months of peace, seemed so wholly out of place that she was tempted to withhold its publication. It was surely a truer thought that made her go on with its issue, for now if ever is a time when we need to supplant the will to power by the will to believe and the will to love. *Practical Mysticism* (E. P. Dutton, \$1.00 net) has in a marked degree the qualities that have characterized Miss Underhill's former books and have made her a leading expositor of the mystical revival.

The Rev. Jesse Brett's devotional studies are now so numerous and so well known that even in war times a new volume from his pen will also find readers to welcome it. This latest book, uniform in style with former volumes, is called *Wondrous Love* (Longmans, Green, & Co., \$1.20 net) and is a series of chapters on the personal knowledge of our Lord and the joy of personal devotion to Him. It is sane and healthy in tone.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE symbolism of color expresses things which are not always ecclesiastical. A lovely tint, a blend of flower and leaf, very often fitly symbolizes human character.

This thought came to me as I cut the first blossoms of my beautiful Joan-of-Arc Althea to carry to the home where lately had passed out of life an ardent, ever-teaching Churchwoman, Miss Emily Upfold, daughter of the first Bishop of Indiana. Truly the white of these exquisite waxen blossoms was as her Christian faith; the deep, clean, grass-green of the leaves was as her sturdy life of usefulness, deep-rooted and nourished where streams of living water flow.

Miss Upfold was born in Pittsburgh, Pennsylvania, in 1836. Bishop Upfold was elected in 1849, and Miss Emily has been a communicant of Christ Church, Indianapolis, since 1856. While Miss Upfold loved every form of Church work and was active in all, such as guild work and in teaching the Bible, in which she had taken many thorough courses of training, the Woman's Auxiliary perhaps received the choicest zeal of her long life. It was from her lips that the writer first heard the great story of the United Offering, when, fresh from the Triennial in Baltimore, Miss Upfold visited a parish and told of the Offering of \$20,000 in pure gold upon the golden alms basin. She kindled the fire in many a cold breast.

During the early and troublous days of the Auxiliary, she was the sole assistant in the then undivided diocese of Indiana, Bishop Knickerbacker being the head of the Auxiliary. She wrote, traveled, and spent her whole time in the upbuilding of this work and the beating down of prejudice—no easy matter in that day. She it was who planted the missionary seed only now beginning to bear fruit. Later, when a different form of organization was introduced, her usefulness continued. She was elected president of the Christ Church branch of the Auxiliary and held that position until about two years ago, when it was seen that she was failing. Her leadership in the Auxiliary was very aggressive, being a constant promulgation of the Church's teachings, rather than a material appeal for boxes and funds. She believed in doing one's best and "then not worrying." A pronounced feature of her leadership was her constant use of Church papers. She felt that Churchmen did not use the literature of the Church as thoroughly as they should. She always took her chair with a copy of a Church paper in her hand, sometimes *The Churchman*, sometimes *THE LIVING CHURCH*, often the *Spirit of Missions*, and occasionally some diocesan paper which she thought held something noteworthy. From these informal conversations of hers was learned much of Church government and usage, the need and meaning of many things. From the rich stores of memory she drew stories of early days, incidents of Missionary Bishops and of her father's difficulties in the early days of his episcopate. Some of these were very amusing, reinforced from the Bishop's diary. With some pride she told us that her father was called a "Puseyite." Miss Upfold had a fine sense of humor blended with perfect dignity. Altogether she was an exponent of "plain living and high thinking." For some years she and Mrs. Knickerbacker occupied the same pew in Christ Church, well up in the front of the church. These two constant, devout women stood for the Church's best and their place is indeed vacant.

I was about to say that Miss Upfold's was a rare character, and as the world goes, it was rare. But thank God, such as she are not altogether rare—else would the Church have failed of its mission. Hers was a character such as the Church molds from a heart and life dominated by Christian faith. It is something to rejoice over that in nearly every old parish, at least, are such women as this, who hold up an undimmed light to the end.

May light perpetual shine upon her!

MISS PHILLIPS, who was for long an indefatigable officer of the C. P. C. in Southern Ohio, has sent an account of the funeral of the late Rev. H. Burt, who had been in charge of

Crow Creek Agency, South Dakota, for thirty years, in Indian work for forty-three years, and of whom Bishop Biller said that he had been longer in the Church's service than any other active living missionary. Miss Phillips was with Mrs. Burt during the sad days, assisting her in much of the mission work. One must feel deeply the poetry and sense of reverence of the Indian people in reading of this laying away of one so much beloved of them.

The Indians made all of the arrangements. Twenty-five miles from the mission, the funeral train was met by an escort of Indians and from this time until he was laid away he was under their watchful care. At the gate, a pall was thrown over the casket; this had been designed by one of the Indian men and made by three Indian women; it was very beautiful both in design and workmanship. While the body rested in the church, the watchers, who were young Indians, sang hymns from sunset to sunrise. The Bishop and nine of the clergy, Indian and white, came to the funeral. The service was in the Dakota tongue, the Bishop's address being translated by an interpreter. The cemetery was at the top of a high hill, and up this hill the procession went, all walking except the family. The cross-bearer was the oldest member of the mission in point of membership, the bearers the descendants of the early members of the mission. First came the school children, then the clergy, then the casket, family, friends. The grave was just in the center of the cemetery, surrounded by Indian graves, Father Burt being the only white man to rest in this spot. The Indians had covered the earth with flowers and lined the grave with white cloth covered with flowers, and as the children passed each dropped a flower into the grave. They carried a portable organ, and as the grave was being filled the young women and men sang hymns. The whole tribe, whether heathen or members of other bodies of Christians, seemed to think that he belonged to them; and well they might, for he had indeed been a father and a friend to them.

MRS. MALLORY TAYLOR is the custodian of the United Offering in the diocese of Atlanta. She is a very indefatigable worker for this cause, as those who read a recent article on this subject in *THE LIVING CHURCH* will remember. She has just sent out some cards among Auxiliary women, junior and senior, in which she emphasizes the following facts:

1st. It (the U. O.) is the only fund raised by women for women.

2nd. It is raised by the self-denial of women for self-denying women.

3rd. It is the only fund that takes care of special missionaries. They are known as United Offering missionaries and of course are all women. They number in the United States and its dependencies 99, and in foreign countries, 56.

4th. It is a fund raised by small offerings; no stated sum is required. But if 100 women put in one cent a week, it would be over \$50 a year. Can't you put in weekly ten cents—the price of two "movies"—without denying yourself overmuch? Will you not try to place that amount in the box this summer and next winter? And do not forget to use the prayer that goes with it. If you need a box, your custodian will gladly send you one.

"And must I be giving again and again?"

"Oh No," said the Angel, piercing me through,

"Just give till the Master stops giving to you."

THE ESTABLISHMENT of the Ellen Wilson Memorial Association, which is purposed to provide scholarships for mountain students in the various schools already established, and endorsed by President Wilson, comes as a most timely impetus to much-needed aid for our mountain schools. As this page had repeatedly set forth, this is the especial work now fairly crying to American citizens, and many who have neglected to know anything about the subject will now, by reason of the lovely woman

(Continued on page 503)

Little Gidding Church in England

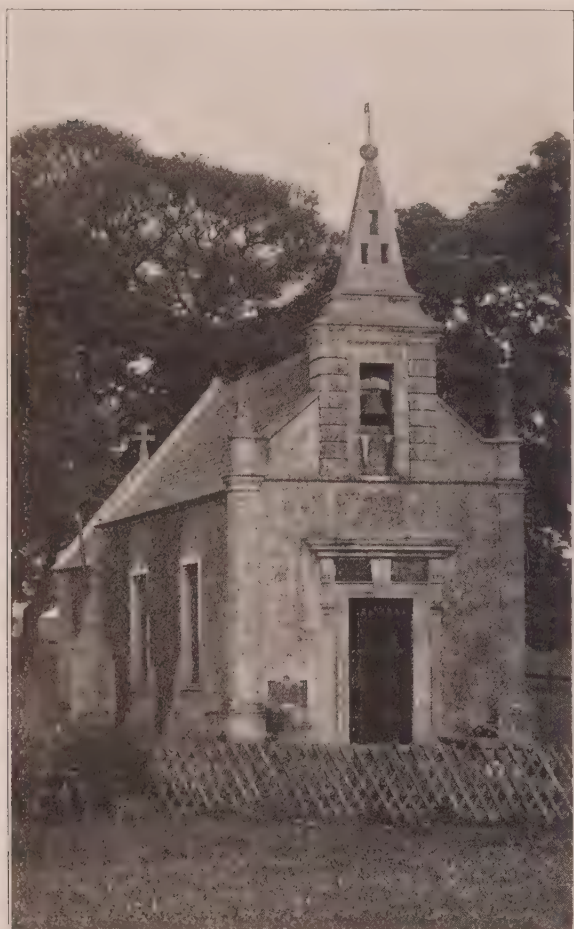
By J. G. HALL

THE vicar of Great Gidding's appeal in the Church press for assistance in some needful restoration at Little Gidding Church brings again into prominence this singularly interesting and famous little church in Huntingdonshire and in the diocese of Peterborough. Perhaps few, if any other, churches in England appeal to the Catholic Churchman in quite the same tender and moving way or possess such precious and unique associations as this very secluded and unassuming but hallowed shrine. It seems invested indeed with a fadeless halo of "dim religious light," from its association with the Ferrar and Collet families and their ordered, pious, and devotional life

wellknown figure in public life, and was elected to Parliament. And he could have taken to wife one of the greatest heiresses in London, had such been his disposition. He frankly declined the offer by saying he had determined to lead a single life. His heart and mind were not really in the busy business world, nor in the gayety of society, nor in the turmoil of national affairs in the growing civil strife. He longed rather, in words from Keble's poesy in the *Christian Year*, to retire—

"To holy ground, in quiet to aspire
Towards promis'd regions of serenest grace."

Looking out for a suitable place of retirement from Lon-



LITTLE GIDDING CHURCH



INTERIOR OF LITTLE GIDDING CHURCH

together at Little Gidding on lines such as perhaps have never been known in connection with any other non-monastic household.

The Little Gidding community—the fairest thing in Church life in the dark and troublous times of King Charles the Martyr—may seem to us now as a sort of tentative attempt to revive the religious life of the English Church after the utter ruin and extirpation of the religious houses by the sacrilegious hand of Henry VIII., or at any rate to keep the tradition of it alive to some extent. Besides the authentic account in the *Lives* of Nicholas Ferrar, we have a very beautiful picture of the saintly domestic establishment at Little Gidding in the pages of the late Mr. Shorthouse's historical romance, *John Inglesant*.

Nicholas Ferrar (A. D. 1592-1637), founder of the Little Gidding community, was the third son of a leading London merchant, and his mother was a woman of fervent piety as well as of intellect and domestic virtues. At the age of only six he gave signs of a deeply religious nature. After completing his academic career at Cambridge, where he was a member of Clare College, and after his travels on the Continent for the improvement of his health, which was never strong, he settled down to his father's business in London, and particularly to the affairs of the famous Virginia Company, with which the Ferrar name is indissolubly associated. He now became also a

don, Nicholas Ferrar was attracted by Little Gidding, then much more remote than at the present time, and where the manor was for sale. Mrs. Ferrar, now a widow, and likeminded with her son, purchased it in 1624, and the outbreak of a plague in London hastened the departure of the family. "The village of Little Gidding" (to quote from the article on Nicholas Ferrar in the *Dictionary of National Biography*), "had shrunk into one shepherd's hut, a ruined manor house, and a church which was used as a barn."

When Mrs. Ferrar arrived and found workmen engaged in renovating the house, she showed her innate reverence for the house of God by refusing to enter her own house until the church had been cleansed from its desecration—it had been even used as a pig-pen—and been put into a state of decent repair.

On Trinity Sunday, 1626, Nicholas Ferrar was ordained to deacon's orders by Archbishop Laud the Martyr when Bishop of London, and returned to Little Gidding to act as chaplain to those members of his family who had joined wholeheartily in his plan to lead a wholly dedicated Christian life,

Where'er one Levite in the temple keeps
The watch fire of his midnight prayer.

Although he was offered preferment, he would never consent to proceed to priest's orders nor to leave Little Gidding. As the Collets (his brother-in-law's family) numbered fourteen

children, and John Ferrar (his brother) had at least three children, the entire family circle at the manor house comprised perhaps some thirty persons. For himself and them Nicholas Ferrar laid down a rule of devotion for day and night. The church had been restored, and its interior had again the appearance and atmosphere of a true house of God, and a neighbouring priest came daily to officiate. The Prayer Book offices of Matins and Evensong were said in the church; the rest of the divine office was said in the house. Two of the household watched and prayed the first half of the night, when two others succeeded them, so that the voice of prayer and praise might never be silent.

During the day there was a definite occupation for every hour, varied, as may be supposed, with due recreation. It was one of the founder's principles that every one should learn a trade, and that practised at Little Gidding was book binding, the products of which became the famous "harmonies" of Holy Scripture. Education of the children of the two families, in which the rustic children of the neighborhood were permitted to share, was also combined with the practice of religious devotion.

As was not surprising, such a remarkable and laudable Christian institution as the Little Gidding community began to attract public attention, and to prove an offence to the insolent Protestant faction in the country. People began to invade the seclusion of this tiny Huntingdonshire village. To a visitor Nicholas Ferrar gave a reason for their retirement: "They had found divers perplexities, distractions, and almost utter ruin in their callings; if others knew what comfort God had ministered to them since their sequestration they might take the like course." Little Gidding had a sympathetic as well as august visitor in his Majesty King Charles in 1633, sixteen years before his martyrdom. And we may be sure that another welcome visitor was George Herbert of Bemerton, priest and poet.

After twelve years of a noble life in the cloisterlike home at Little Gidding—perhaps the only real haunt of peace in all England in those troublous times—Nicholas Ferrar departed this life at the age of forty-five. The community he had established survived his decease, being carried on by his brother John and his son Nicholas, but the life of its members was being more and more disturbed by the rising Puritanism and the increase of civil strife. A pamphlet was issued, addressed to Parliament, attacking this newly erected "monastical place." In 1640 young Nicholas Ferrar passed away, at the age of 21. Two years later the King solaced himself, as well as those at the manor house, by a hurried visit to Little Gidding, and said, "Truly, this is worthy of sight. I did not think to have seen a thing in this kind that so well pleaseth me. God's blessing be upon the founders of it." In 1647 the house and church of Little Gidding were despoiled by some Parliamentary Protestants, and the little community was broken up.

In our own time Little Gidding Church has been restored to some extent, and some of the fixtures placed there by Nicholas Ferrar have been recovered. The imperative need at the present moment is the restoration of the wonderful oak panelling which lines the whole interior of the church. This is in such a state of decay (particularly in the chancel) from want of attention and the ravages of the wood-weevil that something must be done. As the population of the parish consists of only thirty-five persons, it would appear that help in this matter must come from outside.

For the very interesting photographs I am sending of Little Gidding Church I am indebted to the vicar of Great Gidding, the Rev. I. W. Aytoun, and which he has obtained from their lady church warden at Little Gidding Manor Farm. The vicar writes that unfortunately they are not up to date:

"A good deal has been done to improve both interior and exterior surroundings since then. The inscription over the door was almost worn out—viz., 'This is none other but the House of God and the Gate of Heaven.' Roses have been put by the sides of the path (all tombstones of the Nicholas Ferrar family) leading up to the little church. Also fine hanging lamps hung in the chancel; also a cross of Charles I. time just given by Lady Grosvenor."

The vicar's letter proceeds to refer to the great points of interest in the interior—such as the brass font, put in by Nicholas Ferrar, unique in England if not in Europe. Also the fine brass lectern, despoiled of its silver claws by Cromwell's soldiers, and this with the font cast into a dark ditch at the back of the church (still there and full of water), where they both lay for over 200 years.

It appears that Little Gidding vicarage was originally a

rectory, in the patronage of the Bishops of Lincoln, and the first rector came in 1226. The vicar of Great Gidding adds in his letter that he knows THE LIVING CHURCH well, having been so much in the United States and in Canada, and that among the hundreds of visitors to Little Gidding Church very many are from the United States.

WOMAN'S WORK IN THE CHURCH

(Continued from page 501)

who inspired the thought, awake to interest in the nation's mountain dwellers. The D. A. R. has had this matter near at heart and one of the departments of its national committee on patriotic education is that of southern mountain schools. The chairman of this committee is a Churchwoman, Mrs. Katharine Braddock Barrow, Little Rock, Arkansas. Through the influence of Mrs. Barrow the Ministerial Alliance of that city set apart July 4th as a special time for speaking to their congregations on the subject of the mountaineers and their schools. Mrs. Barrow, in a report to the D. A. R., enrolls 29 schools, of 16 of which she gives accurate information. This closely-printed compendium relative to these schools is very valuable, giving the main facts of each of these. Among the sixteen described are noted that of Christ School, Arden, N. C., one of our Church schools, now having 160 boys and girls as students. "The cry is for more scholarships." "The school is a very buzz of work—no outside work is ever employed." A model of Christ School, made by the pupils, was displayed at the missionary exhibit in New York. Mountain missions of Virginia include twelve schools, most of which, I think, are under our Church. Blackwell's Hollow, where is located the Triplett Memorial, is one of these. The Helen Dunlap School at Winslow, Arkansas, is another of the Church schools, with an ideal location in the Ozarks. Recently a petition was preferred through this page for an electric light plant for this deserving institution. Mrs. Barrow, who is also on the Board of Managers of this school, informs us that the Helen Dunlap School has prospered wonderfully this year, "the electric light plant fund now amounts to \$354.15, which I have in bank at four per cent. and hope to get enough together to install the plant this summer." The circular closes thus: "Great leaders, Andrew Jackson, James K. Polk, Abraham Lincoln, Admiral Farragut, and Stonewall Jackson, came from this Scotch-Irish mountain stock and more are in the making. Let us Daughters of the Revolution stress the noble work of educating the southern mountaineer. The census of 1910 stated that the population of the southern mountains was 5,280,243. This is equivalent to the population of Greater New York and Pittsburgh combined. What a wonderful field for patriotic endeavor!"

"THE GREATEST OF THESE . . ."

Faith stood without a gloomy prison gate,
With starry eyes and shining, radiant face.
One whom she loved had passed within the place,
And Faith had set herself to stand and wait.

"How falsely has he been accused!" cried she;
"He did not, nor could not have done the deed!
I wait here for him until he is freed.
He will come soon, and walk again with me."

Grave Hope, with calm eyes, and unruffled brow,
Stood waiting by the self-same prison door.
"My Love has sinned, but he was tempted sore!
They surely will forgive and free him now!"

Against the prison wall leaned Charity;
A weary figure, drooping, tired, and wan,
With hollow eyes from which the spark had gone,
And grey hair which the wind stirred restlessly.

"I've waited, and shall wait for many a day;
The hand of him I love is red with sin;
But O, perchance my love for him may win
Him from the pits of Hell—perchance may stay

"His hand from deeper dye of brother's blood,
Or lust of Woman's innocence—and so
I wait through Summer's heat and Winter's snow,
That I may lead him back again to God."

ETHELDA DAGGETT HESSER.

Love is the life of faith; obedience, the life of love. Yea, rather, Christ Himself is the life of the soul.—Pusey.

Church Kalendar



Aug. 1—Ninth Sunday after Trinity.
 " 6—Friday. Transfiguration.
 " 8—Tenth Sunday after Trinity.
 " 15—Eleventh Sunday after Trinity.
 " 22—Twelfth Sunday after Trinity.
 " 24—Tuesday. St. Bartholomew.
 " 29—Thirteenth Sunday after Trinity.
 " 31—Tuesday.

CALENDAR OF COMING EVENTS

Aug. 6—Philippine Dist. Conv.
 " 19—Primary Synod Eighth Province, St. Paul's Church, Oakland, Calif.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA
 Rev. Arthur M. Sherman.

HANKOW
 Miss S. H. Higgins.
 Dr. John MacWillie.

SHANGHAI
 Dr. W. H. Jefferys.
 Rev. H. A. McNulty.
 Rev. C. F. McRae.

JAPAN
 KYOTO
 Rev. Isaac Dooman.

LIBERIA
 Miss S. E. Conway.

PHILIPPINE ISLANDS
 Dr. B. M. Platt.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. JOHN W. BAGOT has been appointed to the charge of St. John's Church, Lake Benton, Minn.

THE address of the Very Rev. WILLIAM ALEXANDER BARR, D.D., will be Keswick, Va., until the end of September.

THE address of the Rev. MAURICE CLARKE, rector of the Church of the Heavenly Rest, Springfield, Ohio, for the month of August will be 10 Heyworth avenue, Toronto, Ontario, Canada.

THE Rev. J. H. DARLING, formerly in charge of La Junta, has returned from the East to Colorado and is in charge of Walsenburg and Aguilar.

THE Rev. CHARLES FISKE, D.D., Bishop Coadjutor-elect of Central New York, is spending his vacation with his family at Ogunquit, Maine. He will return to Baltimore in September.

THE address of the Rev. and Mrs. JAMES HAROLD FLYE after September 1st will be at St. Stephen's rectory, Milledgeville, Ga. At present they are at Monson House, St. Augustine, Fla.

MR. WALTER E. HARTLEY, organist and choir-master at St. Mark's Pro-Cathedral, Grand Rapids, has accepted the chair of music at Pamora College, Claremont, Calif.

THE Rev. JAMES HENDERSON, principal of Houston School, Spokane, is spending a few weeks in Evansville, Ind.

DO NOT send copies of journals to the Rev. HOYT E. HENRIQUES, secretary of the district of Utah, as one copy sent to the Bishop is sufficient.

THE Rev. BYRON HOLLEY, rector of St. George's Church, New Orleans, is spending his vacation at Crowe's Nest, Summit, Schoharie county, N. Y.

THE Rev. GEORGE HUNTINGTON of Niles, Mich., and Mrs. Huntington are touring the state in their automobile.

THE Rev. BERNARD P. T. JENKINS, at present rector of St. Paul's Church, Plymouth, Wis., has accepted charge of Grace Church, Sheboygan, and begins his new duties on the first Sunday in October.

BISHOP McCORMICK of Western Michigan returned from New York City, July 26th.

THE Rev. J. MACLAUGHLIN, vicar of Littleton, Colo., and secretary of the diocesan council, is the guest of his class of 1890 at Brown University, Providence, R. I., in his month's vacation.

THE Rev. A. R. MITCHELL, rector of St. John's Church, Ionia, Mich., will spend his vacation with Mrs. Mitchell at their cottage at Cottage Grove, Higgins Lake, Roscommon, Mich.

TH. Rev. A. L. MURRAY and family of St. Paul's rectory, Evansville, Ind., will be in Winnipeg during August visiting his home at Middle Church, Manitoba.

ARCHDEACON W. R. PLUMMER has returned from San Francisco and is now residing in Evansville, Ind.

ALL communications for the Standing Committee of the diocese of East Carolina may be addressed to the secretary, Mr. F. R. ROSE, at Fayetteville, N. C.

THE Rev. G. P. T. SARGENT and Mrs. Sargent of Grand Rapids, Mich., are spending the summer at Omena, Mich.

THE Standing Committee have placed the work at St. George's mission, Cherrylyn, Colo., under the supervision of the Rev. J. ATTWOOD STANSFIELD, rector of St. Peter's Church, Denver.

THE Rev. A. PETER TULP has resigned the rectorship of Christ Church, Hackensack, N. J.

THE Rev. FRANK VAN VLIET, M.A., who will be advanced to the priesthood in Grace Church, Grand Rapids, Mich., August 1st, has been appointed headmaster of St. Andrew's School, Seawane, Tenn., where he and his family will take up their residence about September 1st.

BISHOP and Mrs. WALKER left Buffalo on July 20th for their summer vacation and will spend part of the time motoring in the East.

THE Rev. PHILIP H. WILLIAMS is on his way to Alaska, where he is to have charge of the church at Tanana.

Summer Appointments

THE Rev. ASA SPRAGUE ASHLEY, rector of Christ Church, Hornell, N. Y., will officiate at the Church of St. Mary, Buffalo, during the month of August.

THE Rev. PAUL BIRDSALL, rector of Grace Church, Albany, N. Y., is in charge of St. James' Church, Elberon, N. J., for the summer.

THE Rev. GEORGE I. BROWN, rector of St. John's Church, Lancaster, Pa., will have charge of St. Luke's Church, Allston, Mass., for the month of August.

THE Rev. W. E. DAW, rector of St. Peter's Church, Spottswood, N. J., will be in charge of the services at the Church of the Redeemer, Sayre, Pa., during the latter part of August and the first of September.

THE address of the Rev. FREDERICK GRANT of Dixon, Ill., will be Manistique, Mich., during the month of August, where he will have charge of St. Alban's Church.

THE Rev. G. TAYLOR GRIFFITH of Howe School, Howe, Ind., is in charge of Grace parish, Albany, N. Y., until September 15th. His address is Grace Rectory, 498 Clinton avenue.

THE rector of St. Alban's School and the priest in charge at Grace Church, Galesburg, the Rev. L. HASTINGS, will take the work at St. Paul's, St. Andrew's, and St. Stephen's, Peoria, Ill., during the month of August. The rector will spend Sundays and Mondays in Peoria, Tuesdays in Chicago in the interests of St. Alban's, and the remaining days of the week at the school in Knoxville.

THE Rev. H. B. JEFFERSON is in charge of St. Paul's Church, Kansas City, Mo., during August and part of September.

THE Rev. ALVIN P. KNELL, rector of Trinity Church, Brooklyn, Conn., will have charge of the services in Christ Church, Albion, N. Y., during the month of August.

THE Rev. GEORGE WOODWARD LAMB, rector of Trinity Church, Rochester, Pa., will spend the month of August in Milwaukee, Wis., with his aged mother, and will take charge of the services in St. Mark's parish, that city, during the month. Address, 427 Bradford avenue, Milwaukee, Wis.

THE Rev. WILLIAM METZ, missionary at Springfield, S. D., will spend the month of August at Beach Haven, N. J. On Sunday mornings he will preach at the Church of the Covenant, Twenty-seventh and Girard avenue, Philadelphia.

THE Rev. CHARLES E. SHAW will have charge of the services at the Pro-Cathedral, Baltimore, during the month of August.

THE Rev. STUART L. TYSON is special preacher at St. George's Church, New York City, during July, and also on August 22nd and 29th; at the Cathedral of St. John the Divine on the first three Sundays in August; at Old Trinity during September, and at Grace Church on October 3rd.

THE Rev. FRANCIS C. WOODARD of Chambersburg, Pa., will supply St. Matthew's Church, Brooklyn, during the month of August. Address, 178 Macon street.

ORDINATIONS

DEACONS

EAST CAROLINA.—In St. Peter's Church, Washington, N. C., on Tuesday, July 20th, Mr. GEORGE FRANKLIN HILL was ordered deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the diocese of East Carolina. The candidate was presented by the rector of St. Peter's Church, the Rev. Nathaniel Harding. The sermon was preached by the Rev. B. F. Huske, rector of Christ Church, Newbern, N. C.

OKLAHOMA.—On Wednesday, July 21st, in the Church of the Epiphany, Philadelphia (Rev. W. N. Parker, rector), Bishop Brooke ordered deacon, Mr. POMEROY H. HARTMAN, a candidate for orders from Oklahoma, who has been a student at the Philadelphia Divinity School. The Rev. Dr. A. D. Heffern was the presenter, the Bishop preaching. Mr. Hartman continues at the Divinity School, working also in the city missions.

DEACON AND PRIEST

LOUISIANA.—On the Fourth Sunday after Trinity, in St. Paul's Church, New Orleans, the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, advanced to the priesthood the Rev. H. L. TRACY, a deaf-mute, and ordained to the diaconate MENARD DOSWELL, Jr. Both candidates were presented by the Rev. J. D. La Mothe, rector of St. Paul's Church, who preached the sermon. Other clergy assisting in the ordination of Mr. Tracy were the Very Rev. J. A. Barr, D.D., Dean of Christ Church Cathedral, New Orleans, and the Rev. R. S. Coupland, D.D., rector of Trinity Church, New Orleans. Mr. Tracy will continue as chaplain of the state institute for deaf-mutes, at Baton Rouge, with which he has been connected for several years. Mr. Doswell, who recently graduated from the Virginia Seminary, is to have charge of St. Paul's Church, New Orleans, during the rector's vacation.

PRIEST

SOUTHERN FLORIDA.—On the Seventh Sunday after Trinity, July 18th, at 9 A.M., the Rev. E. IRVINE GEORGES, deacon, was ordained to the sacred priesthood by the Rt. Rev. Cameron Mann, D.D., Bishop of Southern Florida, in St. John's Church, Orlando, Fla. The Bishop preached the sermon and the candidate was presented by the Very Rev. Henry Rutgers Remsen, Dean of St. Luke's Cathedral. The Ven. A. A. Rickert was also in the chancel and assisted in the laying on of hands. The Rev. Mr. Georges continues his work as priest in charge of St. John's Church, Orlando.

MARRIED

FLYE-HOUGHTON.—On Thursday, July 15th, in St. Luke's Cathedral, Orlando, Fla., the marriage of the Rev. JAMES HAROLD FLYE and GRACE ELEANOR HOUGHTON was solemnized by the Rt. Rev. Cameron Mann, Bishop of Southern Florida. Mr. Flye goes to St. Stephen's Church, Milledgeville, Ga., where he and Mrs. Flye will be at home after September 1st at St. Stephen's rectory.

DIED

BATTLE.—Entered into Eternal Life on July 1, 1915, at Roanoke, Va., in the sixty-fourth year of her age, Mrs. JAMES S. BATTLE, widow of James S. Battle of North Carolina, mother of William S. Battle, Jr., Roanoke, Va., Capt. John S. Battle, Manila, P. I., Mrs. William C. Rivers, Fort Ethan Allen, Vt., Capt. M. S. Battle, Fort Monroe, Va., and Mrs. James Cowan, White-thorne, Va.; sister of Miss Juliet Somerville, Washington, D. C. Funeral services were held at Calvary Church, Tarboro, N. C., and the Burial office said in the churchyard.

"Blessed are the dead who die in the Lord."

DANKER.—July 19th, in the seventy-third year of her age, SUSAN ISABELLA (Stoutenburgh) DANKER, wife of the Rev. Albert Danker, 37 Oak avenue, Worcester, Mass., of arteriel sclerosis. Mother of the Rev. Walton S. Danker and the Rev. Frederick H. Danker of Worcester.

GAVILLER.—At All Saints' rectory, Buffalo, N. Y., July 16th, suddenly and unexpectedly, LOUISA ELLEN, wife of the Rev. George Herbert GAVILLER. Funeral July 19th, from All Saints' Church, Bishop Walker officiating.

PARKER.—At St. John's, New Brunswick, in his eighty-seventh year, after a long period of ill health, the Rev. LINDSAY PARKER, sometime rector of St. Peter's Church, Brooklyn. He is survived by his wife, a sister, a daughter, and a son. Burial in St. John's on July 20th.

Requiescat in pace.

STAPS.—On Saturday, July 17th, at her home in Cincinnati, ALICE WHETSTONE STAPS, wife of Karl Otto Staps, organist and choirmaster of St. Paul's Cathedral. Funeral services at the Cathedral on July 20th. Officiating clergymen: Bishop Vincent, Bishop Matthews, Archdeacon Reade, and the Rev. Robert Williams. Interment at Spring Grove.

TAYLOR.—On Tuesday, July 20th, aged 71 years, Mr. G. M. T. TAYLOR, for twenty-three years junior warden of Calvary Church, Pittsburgh. Services in Calvary Church, Friday, July 23rd, Bishop Whitehead officiating, assisted by the Rev. Dr. Wightman and the Rev. Mr. Cheetnam.

WEDDELL.—At St. Luke's Hospital, Orlando, Fla., July 18, 1915, the Rev. JOHN HENRY WEDDELL. Burial July 19th, from St. Luke's Cathedral, escorted by Knights Templar.

"Grant him, O Lord, eternal rest; and may light perpetual shine upon him."

MEMORIALS

GEORGE LOUIS FIELD

In memory of GEORGE LOUIS FIELD, who passed to his rest on July 20, 1912.

CLEMENT LIDDON STOTT

In ever loving and grateful memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., whom God called to the Higher Life on the 26th day of July, 1910. Jesu, mercy! May he rest in peace. And with the morn—those angel faces smile Which we have loved long since, and lost awhile.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

NEW HAMPSHIRE.—A retreat for women will be given in St. Luke's House (the Sisters S.D.C.), Portsmouth, N. H., September 17th to 20th, beginning with Compline on the first evening and closing with Mass on the morning of the 20th. Conductor, Fr. P. Gavan Duffy, S.D.C. For particulars address the SISTER MAUD CLARE, S.D.C., St. Luke's House, Dennett street, Portsmouth, N. H.

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield and others who may wish to join them will be held at Champaign, Ill., September 7th to 10th. Conductor, the Very Rev. Selden P. Delany, D.D. Clergy desiring to be present are asked to send their names to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

SPRINGFIELD.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 11th to 14th. Conductor, the Bishop of Springfield. Those who wish to take part in it are asked to write to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST, unmarried, who can sing Mass and preach acceptably, and is successful with the Sunday school, wanted as assistant in a Catholic parish in the East. Address F. F. F., care LIVING CHURCH, Milwaukee, Wis.

MUSICAL YOUNG PRIEST, single, who can sing well, for Catholic parish in New York. Must also be expert typewriter and stenographer. Stipend \$1,500. Address "MUSICAL," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend \$1,000 per annum. Must be musical. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, high ability and references, desires work with Catholic priest within reasonable distance of New York but not on coast. Would be curate to congenial priest, at very moderate stipend. Address SACERDOS, care LIVING CHURCH OFFICE, 11 West Forty-fifth street, New York City.

YOUNG PRIEST, Catholic, unmarried, musical, two years experience in country parish, would like city work. Curacy preferred. Address CURATE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, Catholic, seeks parish or city curacy. Experienced, highest references. Address PRESBITEROS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

COMPANION. Professor's wife needs companion. Help care for mother. Light work. Comfortable home and reasonable remuneration. References required. Box 154, Agricultural College P. O., Mississippi.

CHURCHWOMAN wanted as teacher in Indian school in South Dakota. Also, Churchwoman as matron for girls. Salary moderate. Write to PRINCIPAL, St. Mary's School, Mission, S. D.

WANTED—Several industrious people to distribute moral literature. Will pay \$180 for 90 days work. PURITY Co., Pope Bldg., Chicago, Ill.

THOSE THINKING of the ministry, missionary, or kindergarten work address ARCHDEACON WINDIATE, Nashville, Tenn.

POSITIONS WANTED—MISCELLANEOUS

THE REV. E. CAMPION ACHESON, Middletown, Conn., desires to recommend for the position of teacher a young lady recently graduated from the University of Maine. She is able to teach Latin, German, Mathematics, Physics, and English. She is a communicant of the Church.

CATHEDRAL organist-choirmaster free October. Successful with boys. Catholic. English trained. European and American experience. Testimonials from Dr. Percy Dearmer of London and other Catholic clergy. Address CECILIUS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster—who is also a vocal specialist—desires appointment in Eastern church or college where best music is cultivated. Twenty-five years experience—English and American. Address "CHORALIST," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires position. Unmarried Churchman, aged 37; English trained; pupil of Sir John Stainer; successful organist, choir-master, recitalist. Address ADELPHI, care LIVING CHURCH, Milwaukee, Wis.

LADY OF REFINEMENT desires position as housekeeper. Ten years experience. References exchanged. M. WILLIE, 320 St. Nicolas avenue, New York City.

DEACONESS, efficient and experienced in Catholic parish and mission work, desires new field. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER, successful parish and mission worker, desires engagement. \$4, care LIVING CHURCH, Milwaukee, Wis.

POSITION as House Mother. High references. Address ELIS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—St. Paul's Episcopal Church, Chicago, will have a four manual Austin organ—60 stops, with solo and echo—to be installed this summer. St. John's, Jersey City, large three manual just completed. Information on application to the factory. Illustrated circular of console of great Salt Lake organ. AUSTIN ORGAN Co., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD and INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

SAN FRANCISCO EXPOSITION

ROOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenview street, San Francisco.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

CHOIR SCHOOL

A CHOIR SCHOOL for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHOTT, 58 Fair street, Kingston, N. Y.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. McCCLURE, Treasurer,
Church House, Philadelphia, Pa.

PHONOGRAPH WANTED

A PHONOGRAPH with hymn records would be a help in starting religious meetings in Michigan mines. The missionary is alone and unaided. Address P. O. Box 162, Ontonagon, Mich.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.

Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.

H. W. Boudry.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.

Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

THE YOUNG CHURCHMAN CO., Milwaukee.

The Little Heroine of Poverty Flat. By Elizabeth Maxwell Comfort. Illustrated. Price 40 cents; by mail 45 cents.

The Churchman's Ready Reference. By the Rev. Alexander C. Haverstick. With Introduction by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware. New and revised edition. Price \$1.00 net.

SHERMAN, FRENCH & CO. Boston.

The Will in Ethics. By Theophilus B. Stork. Price \$1.25 net.

The Gates of Utterance and Other Poems. By Gladys Cromwell. Price 80 cents net.

HODDER & STOUGHTON. New York.

India and the War. With an Introduction by Lord Sydenham of Combe, G.C.S.I., G.C.M.G., G.C.I.E., F.R.S., formerly Governor of Bombay. With 32 illustrations.

PAMPHLETS

CHURCH MISSIONS HOUSE. New York.

The Work of the Joint Commission on Social Service. Semi-Annual Report of the Executive Secretary. Submitted May 6, 1915.

FROM THE AUTHOR.

Efficiency vs. the Saloon. An Address delivered before the Men's Club of the Fourth Presbyterian Church of Chicago, May 20, 1915. By Fletcher Dobyns.

AMERICAN ASSOCIATION FOR INTERNATIONAL CONCILIATION. P. O. Sub-Station 84, New York.

International Conciliation. Documents regarding the European War. Series No. VII. The Serbian Blue Book. May, 1915, No. 90. Supplied free of expense.

WYMAN & SONS. 29 Breems Bldgs., Fetter Lane London, E. C., England.

The Treatment of Prisoners of War in England and Germany during the first eight months of the war.

DARLING & SON, Ltd. London.

Bernhardi Converted. A comparative study of the effect of "drastic medicine" on the expressed opinions of General Von Bernhardi. *The Spectre of Navalism.* By Julian Corbett.

THE CHURCH AT WORK

CAMBRIDGE CONFERENCE

A CONFERENCE for Church workers met in Cambridge, Mass., on June 24th, within the hospitable walls of the Episcopal Theological School. A most cordial welcome was given to the large number assembled. The registration this year, numbering more than two hundred and eighty, was a great increase over the preceding years.

The opening reception on the lawn brought together many old friends, each one introducing new recruits to the Dean and Mrs. Hodges, to Bishop Parker of New Hampshire, to Bishop Perry of Rhode Island, and others of the committee. Under devoted and inspiring leadership the start was made with enthusiasm, and on Friday morning the classes were quickly arranged in working order.

The lectures began with a course on the Old Testament by Dean Hodges, who, by his intimate knowledge of modern research and study, verifying the ancient books, and by his wisdom and wit, induced a large class to continue in that study.

Dean Hart, one of the foundation stones of the conference, could be depended upon to deliver in his own deeply interesting and

accurate manner four lectures on Reformation Theology. These fitted in in a most telling way with the following course by Professor Jenks on the "Use and Abuse of Church History." Professor Jenks taught his many listeners always to "verify their references" before enunciating statements concerning the Church and her history in the easy manner so common among us. It was learned with much pleasure that this valuable course is to be published.

The many members from Pennsylvania and Cambridge vied with each other in welcoming Bishop Rhinelander, and a large audience listened with deep interest as he with intense earnestness proved our Christian Creed to be the outspoken word of the Christ-like character, the Holy Spirit speaking through the sons of God.

Most wonderfully the Bible class conducted by the Rev. Fr. Officer carried on the same idea. It was on the cardinal or hinge virtues built upon the foundation of Faith—II. St. Peter 1: 5-7—producing and building up the characters of all who are made sons of God in Christ. Fr. Officer very kindly filled the time which was suddenly left vacant by the great sorrow which came to Professor

Tyson, and prevented him from giving his course on the Acts of the Apostles.

The mission study classes were led by the Rev. Dr. Wm. E. Gardner, Rev. Dr. H. L. Burleson, Dr. Wm. Jeffries, Miss Tillotson, Miss Crosby, Miss Barney, and Miss Sturgis, and covered the ground, as can well be imagined, of the whole field of mission work—the practical side and methods, and above all the true consecration of the lives of all who would carry the knowledge of God through the Church to all who know Him not. The whole atmosphere was charged with the enthusiasm of those who were studying missions in the inspiring and systematic way suggested by these leaders, and the Church may well feel that there is a future before her of splendid worth and work if we judge by the earnest purpose of a very large number of intelligent and responsive Juniors. The course reserved for them was under the care of Dean Knapp of New York, and among the students were many other deaconesses and sisters, each qualifying in her own line.

All special subjects were taught by experts—such as Religious Pedagogy by the Rev. Charles Boynton, and Social Service by the Rev. Philo Sprague—and the many in-

formal conferences were of great assistance to all who were working in the various societies of the Church. As arranged in the programmes, the evenings were filled by most interesting speakers, who presented their various subjects with great force and carrying power. All his hearers were most grateful to Bishop Lawrence for putting so clearly before them the Clergy Pension Plan and answering in a most satisfactory way many of the objections that had been made to it.

Church Unity was discussed face to face by the Rev. Fr. Huntington and the Rev. Raymond Calkins, each one presenting the "ties that bind" rather than the lines that divide.

There were two wonderful evenings—one traveling through Japan with Mrs. Pancoast as she showed her most beautiful colored pictures and pleaded for the extension of the Church in Japan; and one with the Rev. Charles Betticher through Alaska—seeing by his pictures the places that need the Church now, at once, and without delay. Music and Poetry and Books filled other evenings' work delightfully.

Above all and through all and in all was the Divine Presence at the altar every morning. There a great number worshipped and received the Blessed Sacrament, in the power of which they made their noonday intercessions, listened to the spiritual teachings at the sunset service, and closed the day at Compline with special offering of self to God. A deep debt of gratitude is due to Bishop Parker and Bishop Perry and Fr. Huntington for their sermons, their fatherly care, their counsel, and advice to all who were under their guidance. No one who joined in the closing services will ever wish to stay away from the whole conference—and for the good of our beloved Church may many more men and women avail themselves of this most valuable opportunity.

Under the direction of Dr. Lutkin, Mr. Appel, and Fr. Officer, who took the place of the Rev. Charles Douglas, the music school has proved itself to be a great addition to the conference. It will be of great help and value to organists and choirmasters and any who would better understand Church music. It ought to be reported at greater length.

DEATH OF REV. LINDSAY PARKER

THE REV. LINDSAY PARKER, Ph.D., for twenty-three years rector of St. Peter's Church, Brooklyn, died in St. John's, New Brunswick, on Saturday, July 17th, and was buried there on the 20th. He had lived in that city since 1910, going there after a breakdown in his health.

His wife and daughter were at his bedside when he died and his son, L. R. Parker of Toronto, arrived soon after. One sister, Mrs. Lucy Carroll of Dublin, Ireland, also survives.

Dr. Parker was in his eighty-seventh year. Born in Belfast, Ireland, he removed to America in 1872. He was graduated from New York University and then became a Methodist minister. He was successively pastor of the Sands Street Methodist Episcopal Church and the Carroll Park Methodist Episcopal Church. Later he entered the Church and was made a deacon by the late Bishop Potter in 1883, and priest a year later. In 1886 he became rector of St. Peter's.

Dr. Parker was chaplain of the Atlantic Yacht Club of New York and of the Twenty-third Regiment, National Guard of New York. His wife was Miss Frances Reed of Connecticut.

Strangely, in this same month the report has come that St. Peter's Church, Brooklyn, where Dr. Parker spent a large part of his active life, has been deemed to have finished its work as a parish. Because of changing conditions of population it is allowed to revert to the direct charge of the Bishop of Long Island as a mission of the diocese. The parish was organized in 1848.

SILVER BAY MISSIONARY CONFERENCE

THE FOURTEENTH annual summer conference of the missionary education movement, held at Silver Bay on Lake George from July 9th to 19th, was larger than any of its predecessors, and not inferior to any of them in intellectual and spiritual value. It was notable for the fact that, for the first time, the number of men and women of our communion in attendance surpassed that of any other group, there being 161 of our people, while the Methodists came second with 126, and the Presbyterians third with 117.

It seemed therefore quite fitting that Bishop Rhinelander was the preacher at the principal service on the first Sunday of the conference session, and that his Missionary Bible Study Class on the Gospel of the Kingdom, meeting for two hours each morning, was one of the most eagerly sought, the registration for it having over-passed the appointed limit of numbers several weeks before the opening day.

The Bishop and a number of other clergymen of the Church in attendance officiated at the various celebrations of the Holy Communion provided for us.

The courses, both normal and general, in mission study, in missionary instruction in Sunday schools and for young people of different ages, were, as in other years, conducted by leaders and teachers of national reputation in their several departments and, needless to say, were crowded with enthusiastic students.

One feature of the instruction, recently added to the already rich provision, was a course in efficiency in parish administration and activity. Such topics as methods of advertising, Church training, community service and missions were discussed, as is usual in these Silver Bay courses, by the whole class, representing workers of widely different training, experience, and associations, under the leadership of an acknowledged expert.

It is a very striking fact in these conferences that denominational individualities are apparent in such a slight degree, and that a demonstration is daily given of the ease with which, in dealing with practical problems, a common basis of understanding, sympathy, and mutual helpfulness can be reached. It often seems that some question of vital doctrine or of essential principle is on the point of coming under discussion, but the tact of the leader, or even more frequently, a certain subtle instinct of wisdom and courtesy on the part of all present, avoids the issue, and the helpful interchange of ideas and experience goes on undisturbed.

AT BERKELEY DIVINITY SCHOOL

THE REV. WILLIAM DENSMORE MAXON, D.D., '81, rector of Christ Church, Detroit, Mich., has accepted an election as Mary Fitch Page Lecturer for 1916; and the Rev. Thomas Sparks Cline, '05, has accepted an appointment as Alumni Lecturer on Pastoral Theology for 1916. The Page lectures will be given in Septuagesima or Sexagesima week; the Alumni lectures will be given soon after the Easter recess.

The endowment of the John Henry Watson Fellowship has been increased by the founder to \$15,000. The faculty intend, at or before the close of each academic year, beginning in 1916, to appoint to the fellowship on this foundation some member of the graduating class, or of one of the five preceding classes, who in their judgment is worthy of the appointment, and who engages to pursue an approved course of graduate study during the ensuing year at this school or in some other (American or foreign) institution of learning.

The Rev. Dr. Storrs O. Seymour, '61, has presented to the library a fine folio copy of

Livy printed at Frankfort-on-Main in 1578 at the Feyerabendt press. Some two hundred volumes have been received from the choicely selected library of the late Henry Chauncey, Esq., of New York City. They include many modern works of history, biography, and travel.

The sixty-second year will open on Tuesday, September 21st, St. Matthew's day. The missionary society, consisting of the whole membership of the school, will hold its first meeting on Tuesday, September 28th, Michaelmas eve. The president of the Board of Missions, Bishop Lloyd, is expected to address the society at this time.

ST. STEPHEN'S GRADUATES IN THE MINISTRY

AN INTERESTING SERIES of statistics relating to the graduates of St. Stephen's College, Annandale, N. Y., has been compiled by Mr. T. S. Armstrong, G. T. S., 1914. In the American Church it appears there are 375 living clergymen who were educated at St. Stephen's College; 203 of these 375 were graduated with degrees, 31 were graduated from the old special course, and 141 spent one or more years at the college. In addition to these 375 there are 80 deceased clergy and 26 seminarians who were educated at St. Stephen's. Two hundred and ninety-seven of the 375 living clergy have under their pastoral care 168,797 communicants of the American Church. This number constitutes 16.35 per cent. of all the communicants of the Church. In addition to the above-mentioned 297 there are 78 non-parochial and unaccounted-for clergy who probably have some sort of pastoral relations with communicants whose number cannot be calculated. The above figures were compiled from the 1915 *Living Church Annual* and the 1915 "List of Alumni, Special Coursemen, and Former Students of St. Stephen's College." Among the graduates are one Bishop and two Archdeacons, while three other Bishops are former students of the college.

DEATH OF REV. J. H. WEDDELL

NEWS COMES of the death at St. Luke's Hospital, Orlando, Fla., on July 18th, of the Ven. John Henry Weddell, for the past twenty-three years Archdeacon of Southern Florida. Mr. Weddell was a graduate of St. Stephen's College, receiving his master's degree in 1878, two years after graduation. He had previously been made deacon in 1870, and priest in 1872, by Bishop Wilmer. From 1870 to 1873 he served in Louisiana, in Opelousas and Monroe. He was rector of Trinity Church, Peru, Ind., from 1873 to 1875, going from there to the rectorate of St. Stephen's Church, Middlebury, Vt., where he remained till 1876. He acted as a tutor in the College of the City of New York from 1877 till 1882. He became Archdeacon of Florida in 1890, and in 1892, when the district of Southern Florida was set apart, he became the first Archdeacon of the new jurisdiction, holding that position until his death.

The burial services took place on Monday, July 19th, from St. Luke's Cathedral, Orlando. The Knights Templar accompanied the body on its last journey.

DEATH OF PITTSBURGH LAYMAN

CALVARY CHURCH, Pittsburgh, has been bereaved indeed by the death on Tuesday, July 20th, of Mr. G. M. T. Taylor, junior warden of the parish for twenty-three years, and vestryman for a number of years before his election as warden. During nearly all of this period of time Mr. Taylor represented the Church in the diocesan convention. The funeral services were held in Calvary Church on

Friday afternoon, July 23rd, the Bishop of the diocese officiating, assisted by the Rev. Dr. Wightman, a former assistant in the parish, and the Rev. Mr. Cheetham, who is in charge of the work during the summer months. Mr. Taylor was seventy-one years of age, and is survived by a widow and one daughter.

MEMORIALS AND GIFTS

By the will of the late Edward Gardner Woodhouse, its senior warden, Trinity Church, Wethersfield, Conn., receives the sum of \$500 to add to its endowment fund.

At St. Ann's Church, Afton, N. Y., Sunday, July 25th, the Rev. Rudolph W. Nickel blessed a pair of beautiful Eucharistic candlesticks, presented by Mrs. Johnson:

To the glory of God and in memory of
WILLIAM ALLEN JOHNSON,
Priest and Doctor,
Founder of St. Ann's Parish, Afton, N. Y.
January 16, 1860.

WEDNESDAY, July 21st, occurred the benediction of the new organ in Holy Trinity Church, Swanton, Vt., by the Bishop Coadjutor of the diocese. The organ is a gift from Mr. James M. Bell of New York in memory of his wife, Eva May, formerly a communicant of Holy Trinity, who died last November. It was made by the Hall Organ Company of New Haven, Conn., and has two manuals, twenty-one stops, six hundred and seventy-three pipes, tubular-pneumatic action, electric blower, and all modern accessories.

THROUGH THE generosity of Mrs. Henry Barton Jacobs, a prominent Churchwoman of Baltimore, the Bishop of the diocese has recently received a deed for additional land at Ten Hills, Baltimore county, for the use of Trinity Church there, and which will afford ample area for all future buildings, church, and rectory, necessary to complete the church plant at this important and rapidly growing suburb. This land, together with the lot on which the parish house now stands, in which services are being regularly held by the Rev. John G. Carl of Irvinton, adjoins the beautiful summer residence of Mrs. Jacobs and is an admirable location for church purposes.

At CHRIST CHURCH, Corning, N. Y. (Rev. H. L. Marvin, priest in charge), a handsome and expensive linen surplice has recently been received from Miss Catherine L. Mills; an oak Litany-desk from Mr. G. W. Fuller in memory of his brother, the late Dwight A. Fuller. A metal plate, besides stating this fact, bears the inscription, *Requiescat in pace*. Mr. and Mrs. A. B. Houghton have given a silver communion set for use in the sick-room, in memory of their son. The Hon. W. J. Tully has presented to the junior choir a very handsome brass processional cross; while the senior choir have purchased a heavier and more elaborate processional cross for their use. The senior choir cross will have engraved upon it the names of the deceased members of that choir.

SUNDAY, July 25th, at the morning service, a memorial altar was dedicated in the Church of the Saviour, Syracuse, N. Y. (Rev. Karl Schwartz, D.D., rector). This altar, designed by Charles R. Lamb and executed by the Lamb studios of New York, is a most effective combination of Carrara white marble and French Caen stone. The altar is of unusual size, being eleven feet in length, but has been admirably proportioned to the chancel. The front is elaborately carved with interlacing Gothic arches and tracery, the arches resting on small onyx columns, the molded cap being supported on either side by two large columns of Algerian onyx, forming a harmony with the white of the marble and the soft green color of the Caen stone. The completed memorial forms a most artistic and beautiful enrichment to the chancel and

is said to be one of the finest in the city. On the right hand end of the altar the following inscription is cut in incised letters in panel:

In memory of
JULIUS A. BAUMGRAS
Who died September 12, 1899.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Nine Years as Lay Reader—A Fruitful Parish

MR. WILLIAM CAMP as lay reader has been in charge of Calvary mission in the stockyards district of Denver for nine years, with three absences only, and bearing all expenses himself.

THE REV. DON FENN, ordained priest recently by Bishop Webb on graduating from Nashotah, has returned to his native diocese to take up work, and is the third from St. Mark's Church, Denver, to enter the sacred ministry.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Parochial Apportionments Exceeded—Programme Arranged for Clericus—Anniversary Note

TRINITY CHURCH, Hartford, has exceeded its apportionment for general missions by the handsome sum of \$2,451.35, and Christ Church, Hartford, comes in line with an excess over of its apportionment of \$2,043.19. Hartford churches have contributed to date on the apportionment \$11,824.97.

THE PROGRAMME committee of the Hartford clericus have prepared an interesting programme for the fall and winter meetings of that body. At the October meeting Professor Ladd of Berkeley will read a paper on Prayer Book Revision. In November, the Rev. George T. Linsley will contribute "Evidence plus Faith, a study of the Lambeth Quadrilateral." For December Professor Wilbur M. Urban of Trinity College will give an address on "Pragmatism." The Rev. Herve B. Vanderbogart, Professor of Hebrew and Old Testament in Berkeley Divinity School, will give an independent study of the Song of Songs at the January meeting. In February Professor G. A. Kleene of Trinity College will give a paper on Bernard Shaw and his writings. The final paper in the season's course will be on the history and present condition of the Swedish Episcopal Church.

It is interesting to note in connection with the recent celebration of the twenty-fifth anniversary of the rectorship of Dr. Neide in St. Mark's parish, New Canaan, some of the changes that have taken place during these years. Five additions to the church endowment have been made, vestry room and guild house have been built, a peal of bells, baptismal font, ten windows and beautiful and costly altar appointments have been placed in the church. And the spiritual increase has kept pace with the material growth.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Bishop Woodcock to Conduct Advent Mission at the Cathedral—Cathedral Vacation School

BISHOP WOODCOCK will conduct the mission at the Cathedral, beginning the First Sunday in Advent and continuing through the Second Sunday, in connection with the Nation-wide Mission. The Bishop declined two invitations, one in Washington and one in Philadelphia, that he might hold the mission in his own Cathedral.

THOSE WHO wish to see how fully alive the Cathedral is, in what, with most churches, is the dull season, should come and see the vacation school. Mr. Charles Ewell Craik, Jr., has come from New York to act as super-

intendent as well as to have charge of the Bible instruction and athletic work for the boys. Mr. Louis Bacon is in charge of the boys' industrial work. Miss Elizabeth Shaver, director of the Babies' Milk Fund Association, began her first lesson in home-making with a class of twelve little girls ranging in age from eleven to sixteen, their first lesson being the proper making of a bed. This is the first of a series of six lessons to be given on the proper care of the home, which also will include personal hygiene. Miss Margaret Boyd also began her lessons in basketry with an interested group of both boys and girls. The shop is full to overflowing with boys busy at the benches and hammock making, the refectory with the older girls in the dressmaking department, the large primary room with the younger girls, the small primary room with Mrs. Davis' class in reading for her deaf children, the auditorium for the folk dances of both the primary and junior departments of girls, the second floor and front hall for Miss Boyd's basketry class on Tuesday and Thursday, and the third floor bed-room for the home-making class on Tuesday and Friday.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

New Building at Ruxton—Open Air Services in Baltimore

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found throughout England, is shortly to be erected by the congregation of the chapel of the Good Shepherd (Rev. William O. Smith, minister in charge) at Ruxton, Baltimore county. The new building will occupy the same site as the frame chapel which the congregation now uses. According to the completed plans of the architect, Thomas Bond Owings, the new church is to be built of dark red brick laid in Flemish bond, with a shingle roof. The exterior woodwork will be oak and chestnut. The interior of the building will be finished in gray plaster, with exposed rafters stained to imitate oak, and oak pews and chancel furniture. The floor of the nave and chancel will be brick. The windows are to be English steel casements with hand-rolled glass. The nave is planned to seat two hundred persons. A wing, of brick and half-timber, will be added, which will be in harmony with the architecture of the main building and will give a picturesque effect. This wing will contain the Sunday school room to accommodate about one hundred and twenty-five children, and will also be used for general parish purposes.

THE REV. GEORGE J. KROMER, vicar of the chapel of the Guardian Angel, Baltimore, which is a mission of the Church of St. Michael and All Angels, has recently resumed the Sunday evening services in the open air, which last summer proved so popular a feature of his work. The services are held on the church grounds, which are peculiarly adapted for the purpose. An orchestra is engaged to lead the music, familiar hymns are sung, and the vicar delivers a short, direct, popular address, illustrated with stereopticon pictures. The attendance has averaged about two hundred and fifty and is steadily increasing.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Raising the Emergency Fund

SOME CHEERING evidence of what can be done in raising money for missions is contained in the July record of what this diocese has raised toward its apportionment, including the Emergency Fund. In the see city, St. Paul's Church, apportioned \$861, has raised \$1,069.87. The Cathedral, apportioned \$557, has raised \$924.48, and will have doubled the amount asked from it by the end of the fiscal year, September 1st. St. Mark's has overpaid its apportionment of \$261 by \$10, and St. Paul's mission house, one of the poorest congregations in the city, has raised \$85.17 toward its apportionment of \$102. Outside the city, St. Matthew's, Kenosha, with an apportionment of \$481, has sent to the Board \$534.11; Trinity, Janesville, a poor congregation, has overpaid its apportionment of \$85 by \$10.09. Delafield, apportioned \$46, has given 56.95. Among the small missions, Sparta, apportioned \$3, has paid \$20, Kilbourn, apportioned \$13, has paid \$22.20, and St. Stephen's, Racine, apportioned \$11, has given \$20. But there is also a long list of parishes, some of them including a number of men of wealth, whose missionary offerings fall far below the amount asked of them, and in some of which very little effort appears to be made toward improvement. More than one-fifth of the amount contributed within the diocese toward the apportionment is credited to the emergency fund, the Cathedral leading in gifts for that fund.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
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BY THE WILL of the late Mrs. Margaret Robinson, communicant for many years in Trinity parish, Rochester, Pa., that parish receives a sum of money for investment, the

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SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
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Death of Mrs. Karl Otto Staps—Admission Service for Sisterhood of the Transfiguration

ON SATURDAY, July 17th, Alice Whetstone Staps, wife of Karl Otto Staps, organist and choirmaster of St. Paul's Cathedral, Cincinnati, passed to her reward after a lingering illness of over a year, borne with much patience and fortitude. At the Cathedral, on July 20th, Bishop Vincent of the diocese, Bishop Matthews of New Jersey, a long-time friend of the family, Archdeacon Reade, and the Rev. Robert Williams took the burial service, while the full vested choir of the Cathedral, led on this occasion by Professor W. S. Sterling, were present to show their sympathy with their beloved leader in this hour of sorrow and to take the musical part of the service. Mrs. Staps had been a life-long worker in the Church, as organist of St. Luke's, as secretary to Bishop Matthews when Dean of St. Paul's Cathedral, as leader in the Junior Auxiliary, and in many other ways, where her fine culture and musical talents specially fitted her for success. The interment was in the family lot at beautiful Spring Grove.

ON JULY 21st Bishop Matthews of New Jersey, chaplain of the Sisterhood of the Transfiguration, at Bethany Home, Glendale, received the profession of a novice, Sister Olive Mary, to be a sister of that community. The very beautiful and dignified service was conducted in the presence of many friends.

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A. M. RANDOLPH, D.D., LL.D., Bishop
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Archdeaconry Meeting at Totaro

THE TWENTY-THIRD annual convocation of the archdeaconry in the diocese will be held at St. Thomas' Church, Totaro, Brunswick county, August 10th, 11th, and 12th. Tuesday at 11:30 A.M. will be Morning Prayer, and a sermon by the Rev. E. E. Miller. The Holy Communion will follow. At 3 P.M., after luncheon, will be a business session, when the Bishop's and Archdeacon's addresses will be heard, followed by the report of delegates to diocesan council and the election of delegates to next diocesan council. The second day, Wednesday, Morning Prayer at 9:30 o'clock will be followed by a business session, when papers will be read. In the afternoon a missionary meeting at 2:30 will be followed by a laymen's meeting at 4 P.M., when an address by the president will be followed by a paper on "The Outlook for an Organized Movement among the Men of our Church," by Mr. W. H. Jennings of Portsmouth. There will be a Sunday school convention on the morning of the third day, and after luncheon the annual meeting of the Woman's Auxiliary.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Death of Mrs. G. H. Gaviller—Parish Reunion—
G. F. S. Meets with Deaconess Sands

THE PARISHIONERS of All Saints' Church, Buffalo, and friends generally extend their heartfelt sympathy to the rector, the Rev. George Herbert Gaviller, in the loss of his wife, Louisa Ellen, who died July 16th at the rectory. Mrs. Gaviller had been in ill health for two years, but her death was entirely unexpected. She had been for an automobile ride in the evening and was about to retire when a cerebral hemorrhage came on and death followed almost instantly. Mrs. Gaviller was born in Toronto. The funeral was held from the church Monday afternoon, Bishop Walker officiating. Two sons, George H., Jr., and Lloyd Gaviller, with two daughters, Mrs. A. J. Ardell and Miss Barbara Gaviller, survive with the husband.

ON SATURDAY, July 24th, a reunion of all former and present parishioners of St. James' Church, Buffalo (Rev. James H. Smith, D.D.), was held at Cazenovia Park, when a supper was served at five o'clock. The following day a reunion service was held in St. James' with a celebration of the Holy Communion at 10:30 and an historical sermon by the rector.

ALL of the Rochester branches of the Girls' Friendly Society met at St. Luke's parish house on Monday evening, July 12th, to listen to Deaconess Sands, of St. Paul's mission in Horse Creek Valley, S. C. Deaconess Sands was formerly connected with St. Paul's parish, Rochester, so that a very large gathering of her friends and acquaintances came together to listen to the story of her work, to which the diocesan Girls' Friendly Society joint box work was sent this year. A dinner party of the honorary associates of St. Paul's branch at the home of Mrs. Milton Clarke preceded the meeting. Two of these associates are charter members of St. Paul's branch, having been enrolled when the branch was organized twenty-five years ago.

THE WOMEN'S MOVEMENT
FOR PEACE

THE CONGRESS of women which met recently at The Hague and the whole woman's movement for peace which has found expression in the Women's Peace Party, has been variously criticized. To some it has seemed illogical to emphasize women's suffering in war more than men's; to some the whole

movement has seemed ineffective; to many no adequate reason has occurred for distinguishing in any way between the sexes in a movement which involves humanity.

Yet it cannot be denied that the solidarity and unanimity of the international gathering of women at The Hague was impressive. They were moved evidently by something stronger than national feeling and national prejudice and they had been stirred into a deep sympathy. Surely there is value in a meeting so animated by feeling for humanity rather than for local interests.

And there we have the main reason—perhaps the only reason—for a separate women's peace organization. It can hardly be denied that women know, as men cannot know, the preciousness of human life, the immense labor of preserving and guarding it and bringing it to maturity. And as a result their reaction against war is more immediate and more fundamental than men's. The crime of war is the destruction of human life. That is all. We cannot too often be reminded of this truth or too often have it emphasized. Woman can perform a great service in keeping clear an issue often clouded by discussions of militarism, economic advantage, sea power and other nebulous ideas. For at bottom the great truth is that the wholesale destruction of human beings must stop.—*Conciliation.*

INHERITED CHRISTIANITY

A CERTAIN Boston minister, who boasts of the "blue blood" in his family, met on one occasion at a social function a Syrian of good birth and education, and said to him in rather a patronizing manner:

"May I ask whether you are of the Christian religion?"

Whereupon the Syrian smiled broadly and replied: "Oh, yes. My family was converted to Christ's teachings at the time of St. John's second visit to Lebanon."—*Everybody's.*

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